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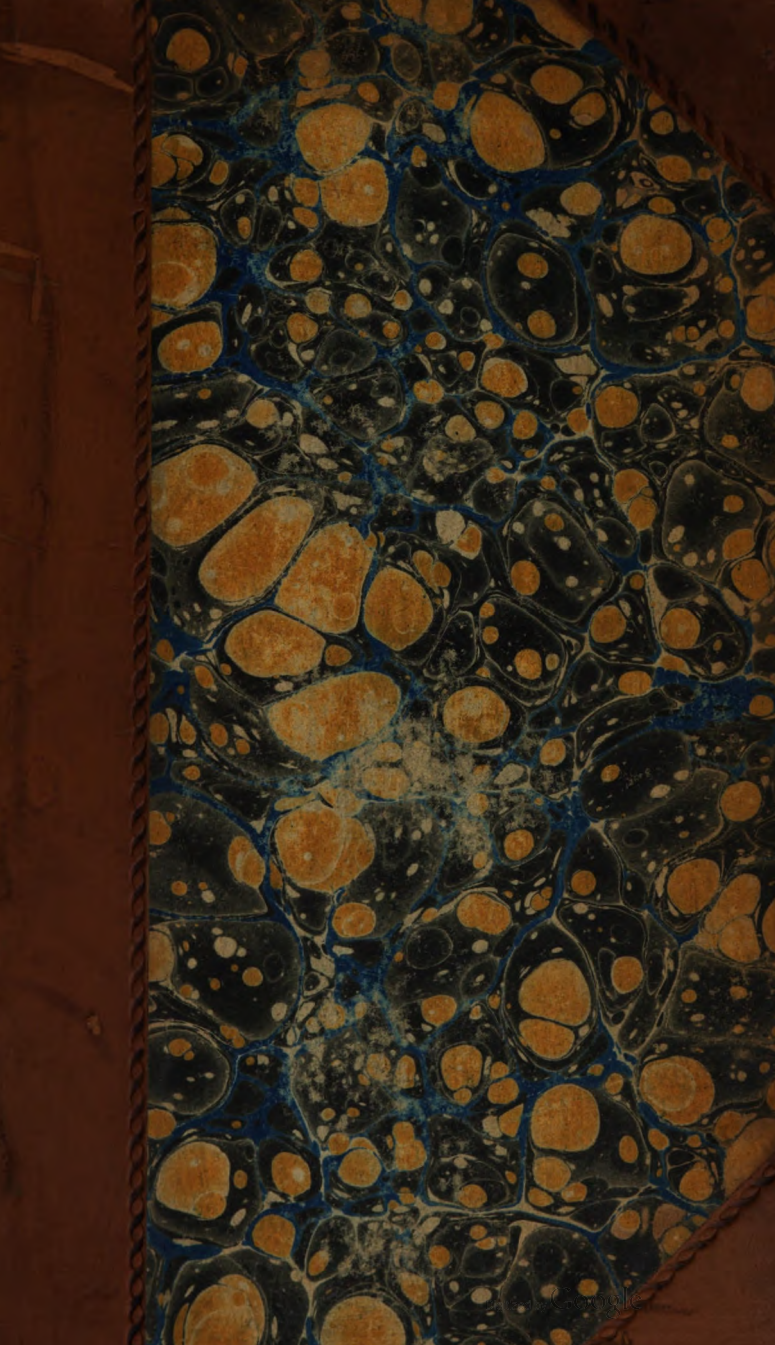
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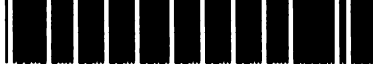
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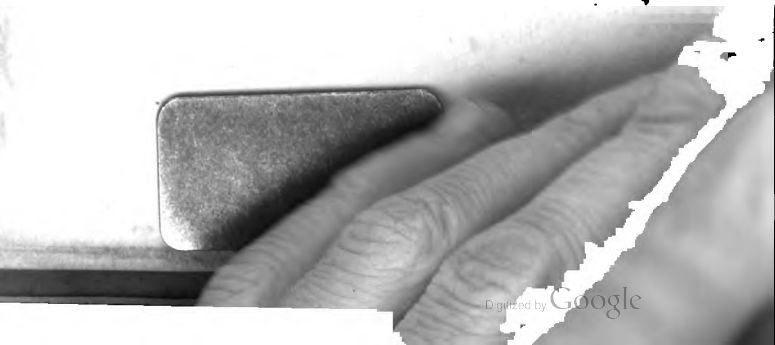
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P.H. 1831.

MURRAY'S ENGLISH EXERCISES,

ADAPTED TO HIS

ENGLISH GRAMMAR:

CONSISTING OF

EXERCISES IN PARSING;
INSTANCES OF FALSE OR-
THOGRAPHY;

VIOLATIONS OF THE RULES
OF SYNTAX;
DEFECTS IN PUNCTUATION;

AND

VIOLATIONS OF THE RULES RESPECTING PERSPICUOUS
AND ACCURATE WRITING.

DESIGNED FOR

THE BENEFIT OF PRIVATE LEARNERS,

AS WELL AS

FOR THE USE OF SCHOOLS.

ENLARGED BY THE

REV. JOHN DAVIS, A.M.

*Editor of Eton Latin Grammar Improved, Walker's Dictionary Enlarged,
Goldsmith's History of England, &c.*

BELFAST:

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1830.

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INTRODUCTION.

THE principles of knowledge become most intelligible to young persons, when they are explained and inculcated by practical illustration and direction. This mode of teaching is attended with so many advantages, that it can scarcely be too much recommended or pursued. Instruction which is enlivened by pertinent examples, and in which the pupil is exercised in reducing the rules prescribed to practice, has a more striking effect on the mind, and is better adapted to fix the attention and sharpen the understanding, than that which is divested of these aids, and confined to bare positions and precepts; in which it too frequently happens, that the learner has no further concern, than to read and repeat them. The time and care employed in practical application, give occasion to survey the subject minutely, and in different points of view; by which it becomes more known and familiar, and produces stronger and more durable impressions.

These observations are peculiarly applicable to the study of Grammar, and the method of teaching it. The rules require frequent explanation; and, besides direct elucidation, they admit of examples erroneously constructed, for exercising the student's sagacity and judgment. To rectify these, attention and reflection are requisite; and the knowledge of the rule necessarily results from the study and correction of the sentence. But these are not all the advantages which arise from Grammatical Exercises. By discovering their own

abilities to detect and amend errors, and their consequent improvement, the scholars become pleased with their studies; and, being thus animated to proceed, surmount the obstacles which occur in their progress. The instructor, too, is relieved and encouraged in his labours. By discerning exactly the powers and improvement of his pupils, he perceives the proper season for advancing them; and by observing the points in which they are deficient, he knows precisely where to apply his directions and explanations.

These considerations have induced the Compiler to collect and arrange a variety of erroneous examples, adapted to the different rules and instructions of English Grammar, and to the principles of perspicuous and accurate writing. It has not, indeed, been usual to make Grammatical Exercises, in our language, very numerous and extensive: but, if the importance and usefulness of them be as great as they are conceived to be, no apology will be necessary for the large field of employment, which the following work presents to the student of English Grammar. If he be detained longer than is common in this part of his studies, the probable result of it, an accurate and intimate knowledge of the subject, will constitute an ample recompense.

The reader will perceive that some of the rules and observations under the part of Syntax, contain a much greater number of examples than others. This has arisen from the superior importance of those rules, and from the variety requisite to illustrate them properly. When a few instances afford sufficient practice on the rule, the student is not fatigued with a repetition of examples, which would cast no new light on the subject.

In selecting the instances of false construction, the

Compiler has studied to avoid those that are glaringly erroneous, and to fix upon such only as frequently occur in writing or speaking. If there be any of a different complexion, it is presumed that they are but few, and that they will be found under those rules only, which, from the nature of them, could not have been otherwise clearly exemplified to young persons. The examples applicable to the principal notes and observations, are carefully arranged under the respective rules of Syntax, and regularly numbered to make them correspond to the subordinate rules in the Grammar.

As many of the examples contain several errors in the same sentence, and some of them admit of various constructions in amending them, it has been thought proper to publish a KEY for ascertaining all the corrections; and this has been the more expedient, from the work's being designed for the benefit of private learners, as well as for the use of schools. The Key to the part of Orthography might have been omitted, had not some of the sentences contained so many words erroneously spelled, as to render it probable that several of them would, in that case, have been inadvertently passed over; especially by persons who may not have the advantage of a tutor. In forming the Key, it appeared to be more eligible to repeat the sentences at large, with their corrections, than simply to exhibit the amendments by themselves. In the mode adopted, the work has a more regular and uniform appearance; the correspondent parts may be more readily compared; and the propriety of the corrections will be more apparent and striking.

In a work which consists entirely of examples, and with which the learners will, consequently, be much occupied and impressed, the Compiler would have

deemed himself culpable, had he exhibited such sentences as contained ideas inapplicable to young minds, or which were of a trivial or injurious nature. He has, therefore, been solicitous to avoid all exceptionable matter; and to improve his work, by blending moral and useful observations with grammatical studies.

Even sentiments of a pious and religious nature, have not been thought improper to be occasionally inserted in these Exercises. The understanding and sensibility of young persons, are much underrated by those who think them incapable of comprehending and relishing this kind of instruction. The sense and love of goodness are early and deeply implanted in the human mind; and often, by their infant energies, surprise the intelligent observer:—why, then, should not these emotions find their proper support and incentives, among the elements of learning? Congenial sentiments, thus disposed, besides making permanent impressions, may serve to cherish and expand those generous principles; or, at least, to prepare them for regular operation; at a future period. The importance of exhibiting to the youthful mind, the deformities of vice; and of giving it just and animating views of piety and virtue, makes it not only warrantable, but our duty also, to embrace every proper occasion, to promote, in any degree, these valuable ends.

In presenting the learner with so great a number of examples, it was difficult to preserve them from too much uniformity. The Compiler has, however, been studious to give them an arrangement and diversity, as agreeable as the nature of the subject would admit; and to render them interesting, as well as intelligible and instructive, to young persons.

Holdgate, near York, 1797.

GENERAL DIRECTIONS

FOR USING THE EXERCISES.

1. As soon as the learner has committed to memory, the definitions of the article and substantive, as expressed in the Grammar, he should be employed in parsing those parts of speech, as they are arranged in this volume of the Exercises.

2. The learner should proceed, in this manner, through all the definitions of the parts of speech, contained in Etymology, regularly parsing the exercises on one definition, before he applies to another.

3. As the pupil will then be able to understand all the rules in Orthography, he should be directed to correct, in regular order, the orthographical exercises attached to the particular rules.

4. In this stage of his progress, he may vary his employment, by occasionally parsing the promiscuous exercises, contained in the ninth section of the chapter of Etymological Parsing, and by writing the plurals of nouns, &c. in the eighth section of the same chapter.

5. When the first rule of Syntax is committed to memory, the correspondent exercise in parsing should be performed. Then the sentences of false Syntax, under the rule, should be corrected, in writing. In this manner, both as to parsing and correcting, all the rules of Syntax should be treated, proceeding regularly, according to their order. The pupil may now be occasionally employed in correcting the promiscuous exercises in Orthography.

6. The preceding directions (except those upon Orthography) respect only the *leading* rules of the Grammar, which are printed in the larger type. When the exercises on those general rules are

completed, and not before, the learner is to apply to the first *subordinate* rule, contained in the smaller type. He is to read it very attentively, assisted by the teacher's explanations; and afterwards correct, in writing, the false construction of the exercise belonging to it. Thus he is to proceed, rule by rule, till the whole is finished.* The learner should now be occasionally employed in parsing the promiscuous exercises, contained in the eighth section of the chapter on Syntactical Parsing.

7. When the student has corrected all the exercises appropriated to the particular rules, he should regularly proceed to rectify the Promiscuous Exercises in Syntax and Punctuation. In this employ, he should write over each correction, the number of the rule, principal or subordinate, by which he conceives the correction ought to be made.

8. After this progress, the learner will be qualified to enter on the exercises respecting perspicuous and accurate writing. In this part, he is to proceed in a manner as similar to the preceding directions, as the subject will admit.

9. When all the Exercises have been regularly corrected, in writing, it would tend to perfect the pupil's knowledge of the rules, and to give him an habitual dexterity in applying them, if he were occasionally desired to correct, *verbally*, erroneous sentences purposely selected from different parts of the book; to recite the rules by which they are governed; and, in his own language, to detail the reasons on which the corrections are founded. The following examples will give the student an idea of the manner in which he is to make the verbal corrections.

"The man is prudent which speaks little."

This sentence is incorrect; because *which* is a pronoun of the neuter gender, and does not agree in gender with its antecedent

* The pupil ought to review every *leading* rule, and again rectify a few of the sentences under it, before he enters on its *subordinate* rules and their correspondent exercises.

man, which is masculine. But a pronoun should agree with its antecedent, in gender, &c. according to the fifth rule of Syntax. *Which* should therefore be *who*, a relative pronoun agreeing with its antecedent *man*; and the sentence should stand thus: "The man is prudent *who* speaks little."

"After I visited Europe, I returned to America."

This sentence is not correct; because the verb *visited* is in the imperfect tense, and yet used here to express an action, not only past, but prior to the time referred to by the verb *returned*, to which it relates. By the thirteenth rule of Syntax, when verbs are used that, in point of time, relate to each other, the order of time should be observed. The imperfect tense *visited* should, therefore, have been *had visited*, in the pluperfect tense, representing the action of *visiting*, not only as past, but also as prior to the time of *returning*. The sentence corrected would stand thus: "After I had visited Europe, I returned to America."

"This was the cause, which first gave rise to such a barbarous practice."

This sentence is inaccurate. The words *first* and *rise* have here the same meaning; and the word *such* is not properly applied. This word signifies *of that kind*: but the author does not refer to a kind or species of barbarity. He means *a degree* of it; and therefore the word *so*, instead of *such*, ought to have been used. The words *cause* and *gave rise* are also tautological: one of them should, consequently, be omitted. The sentence corrected would stand thus: "This was the original cause of so barbarous a practice;" or, "of a practice so barbarous."

10. As parsing is an exercise of great importance to the pupil, it should be continued, regularly, through the whole course of his grammatical instruction.

11. To the learner who has not the aid of a teacher, the *Key* is indispensable. But it should, on no occasion, be consulted till the sentence which is to be rectified, has been well considered, and has received the learner's best correction.

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EXERCISES.

PART I.

EXERCISES IN PARSING.

CHAPTER I.

EXERCISES IN PARSING, AS IT RESPECTS ETYMOLOGY ALONE.

See the Grammar, page 195.

SECTION I.

Etymological Parsing Table.

WHAT part of speech?

- | | |
|----------------------------|---|
| 1. <i>An article.</i> | What kind? Why? |
| 2. <i>A substantive.</i> | Common or proper? What gender?
Number? Case? Why? |
| 3. <i>An adjective.</i> | What degree of comparison? To
what does it belong? Why an
adjective? |
| 4. <i>A pronoun.</i> | What kind? Person? Gender?
Number? Case? Why? |
| 5. <i>A verb.</i> | What kind? Mood? Tense? Num-
ber? Person? Why? If a par-
tiple, why? Active or passive? |
| 6. <i>An adverb.</i> | Why is it an adverb? |
| 7. <i>A preposition.</i> | Why a preposition? |
| 8. <i>A conjunction.</i> | Why? |
| 9. <i>An interjection.</i> | Why? |

A

SECTION II.

Specimen of Etymological Parsing.

“Hope animates us.”

Hope is a common substantive, of the neuter gender, the third person, in the singular number, and the nominative case. (*Decline the substantive.*) *Animates*, a regular verb active, indicative mood, present tense, third person singular. (*Repeat the present tense, the imperfect tense, and the perfect participle; and sometimes conjugate the verb entirely.*) *Us*, a personal pronoun, first person plural, and in the objective case. (*Decline the pronoun.*)

“A peaceful mind is virtue’s reward.”

A is the indefinite article. *Peaceful*, an adjective. (*Repeat the degrees of comparison.*) *Mind*, a common substantive, of the neuter gender, the third person, in the singular number, and the nominative case. (*Decline the substantive.*) *Is*, an irregular verb neuter, indicative mood, present tense, and the third person singular. (*Repeat the present tense, the imperfect tense, and the participle; and occasionally conjugate the verb entirely.*) *Virtue’s*, a common substantive, of the neuter gender, the third person, in the singular number, and the possessive case. (*Decline the substantive.*) *Reward*, a common substantive, of the neuter gender, the third person, in the singular number, and the nominative case.

SECTION III.

Article and Substantive.

A BUSH	An abbess
A tree	An owl
A flower	A building
An apple	The weavers' company
An orange	Europe
An almond	The sciences
A hood	Yorkshire
A house	The planets
A hunter	The sun
An hour	A volume
An honour	Parchment
An hostler	The pens
The garden	A disposition
The fields	Benevolence
The rainbow	An oversight
The clouds	A design
The scholar's duty	The governess
The horizon	An ornament
Virtue	The girls' school
The vices	A grammar
Temperance	Mathematics
A variety	The elements
George	An earthquake
The Rhine	The king's prerogative
A prince	Africa
A rivulet	The continent
The Humber	Roundness
Gregory	A declivity
The Pope	Blackness
An inclination	An elevation
The undertaking	The conqueror
Penelope	An Alexander

Constancy	Wisdom
An entertainment	America
A fever	The Cæsars
The stars	The Thames
A comet	A river
A miracle	The shadows
A prophecy	A vacancy
Depravity	The hollow
The constitution	An idea
The laws	A whim
Beauty	Something
A consumption	Nothing

SECTION IV.

Article, Adjective, and Substantive.

A good heart	The whistling winds
A wise head	A boisterous sea
A strong body	The howling tempest
An obedient son	A gloomy cavern
A diligent scholar	Rapid streams
A happy parent	Unwholesome dews
Shady trees	A severe winter
A fragrant flower	A useless drone
The verdant fields	The industrious bees
A peaceful mind	Harmless doves
Composed thoughts	The careless ostrich
A serene aspect	The dutiful stork
An affable deportment	The spacious firmament
Cooling breezes	Wholesome aliment
An amiable woman	An affectionate parent
A dignified character	A free government
A pleasing address	The diligent farmer
An open countenance	A fruitful field
The candid reasoner	The crowning harvest

Fair proposals	A virtuous conflict
A mutual agreement	A final reward
A plain narrative	Peaceful abodes
An historical fiction	The noblest prospect
Relentless war	A profligate life
An obdurate heart	A miserable end
Tempestuous passions	Regions gloomy
An unhappy temper	An incomprehensible subject
A sensual mind	A controverted point
The babbling brook	The cool sequestered vale
A limpid stream	A garden enclosed
The devious walk	The ivy-mantled tower
A winding canal	Virtue's fair form
The serpentine river	A mahogany table
A melancholy fact	Sweet-scented myrtle
An interesting history	A resolution, wise, noble, dis-
A happier life	interested
The woodbine's fragrance	Consolation's lenient hand
A cheering prospect	A better world
An harmonious sound	A cheerful, good old man
Delicious fruit	A silver tea-urn
The sweetest incense	Tender-looking charity
An odorous garden	My brother's wife's mother
The sensitive plant	A book of my friend's
A convenient mansion	An animating, well-founded
Warm clothing	hope
A temperate climate	A hideous monster
The brave soldier	The solitary dwelling
A generous friend	A deceitful man
A dangerous precipice	Distant thunder
Cruel enemies	A daring adventurer
A high mountain	The pleasant valley
Pleasing sensations	A glorious victory
A delightful grotto	The melancholy scene
A good Christian	A destructive storm
An eastern landscape	The rocky shore

SECTION V.

Pronoun, Verb, &c.

I AM sincere.	Let him consider.
Thou art industrious.	Let us improve ourselves.
He is disinterested.	Know yourselves.
We honour them.	Let them advance.
You encourage us.	They may offend.
They commend her.	I can forgive.
Thou dost improve.	He might surpass them.
He assisted me.	We could overtake him.
We completed our journey.	I would be happy.
Our hopes did flatter us.	You should repent.
They have deceived me.	He may have deceived me.
Your expectation has failed.	They may have forgotten.
The accident had happened.	Thou mightst have improved.
He had resigned himself.	We should have considered.
Their fears will detect them.	To see the sun is pleasant.
You shall submit.	To live well is honourable.
They will obey us.	To have conquered himself was his highest praise.
Good humour shall prevail.	Promoting others' welfare,
He will have determined.	they advanced their own interest.
We shall have agreed.	He lives respected.
Let me depart.	Having resigned his office, he retired.
Do you instruct him.	They are discouraged.
Prepare your lessons.	He was condemned.
Virtue will be rewarded.	We have been rewarded.
The person will have been executed, when the par- don arrives.	She had been admired.
Let him be animated.	The book is his; it was mine.
Be you entreated.	These are yours; those are ours.
Let them be prepared.	Our hearts are deceitful.
It can be enlarged.	

You may be discovered.
 He might be convinced.
 It would be caressed.
 I may have been deceived.
 They might have been
 honoured.
 To be trusted, we must be
 virtuous.
 To have been admired,
 availed him little:
 Ridiculed, despised, per-
 secuted, he maintained
 his principles.
 Being reviled, we bless.
 Having been deserted, he
 became discouraged.
 The sight being new, he
 startled.
 This uncouth figure startled
 him.
 I have searched, I have
 found it.
 They searched those rooms;
 he was gone.
 Sincerity is a virtue.
 Do him good.
 Be thou hospitable.
 That book is new.
 It grieves her.
 It was he that acted.
 Every one loves to be
 esteemed.
 The person whom we
 admire.
 Give me those pens.
 He left home soon after.

Your conduct met their ap-
 probation.
 None met who could avoid it.
 His esteem is my honour.
 Her work does her credit.
 Each must answer the ques-
 tion.
 Every heart knows its own
 sorrows.
 Which was his choice?
 It was neither.
 Hers is finished, thine is to do.
 This is what I feared.
 That is the thing which I
 desired.
 Who can preserve himself?
 Whose books are these?
 Whom have we served?
 Some are negligent, others
 industrious.
 One may deceive one's self.
 All have a talent to improve.
 Can any dispute it?
 Such is our condition.
 We ought to acquire know-
 ledge.
 You should keep your friend's
 secrets.
 She may have been loved.
 Let us humble ourselves.
 The man who is gone:
 The horse which was sold.
 I have seen neither.
 I found what you sent me.
 Show me that book.
 You and she may come.

SECTION VI.

Adverb, Preposition, Conjunction, and Interjection.

I HAVE seen him once, perhaps twice.

Thirdly, and lastly, I shall conclude.

This plant is found here, and elsewhere.

Only to-day is properly ours. The task is now performed.

We could not serve him then, but we will hereafter.

We often resolve, but seldom perform.

He is much more promising now than formerly.

We are wisely and happily directed.

He has certainly been diligent, and he will probably succeed.

How sweetly the birds sing! Why art thou so heedless?

He is little attentive, nay, absolutely stupid.

When will they arrive? Where shall we stop?

Mentally and bodily, we are curiously and wonderfully formed.

They travelled through France, in haste, towards Italy.

From virtue to vice, the progress is gradual.

By diligence and frugality, we arrive at competency.

We are often below our wishes, and above our desert.

Some things make for him, others against him.

By this imprudence, he was plunged into new difficulties.

Without the aid of charity, he supported himself with credit.

Of his talents much might be said; concerning his integrity, nothing.

On all occasions, she behaved with propriety.

We in vain look for a path between virtue and vice.

He lives within his income.

The house was sold at a great price, and above its value.

She came down stairs slowly, but went briskly up again.

His father, and mother, and uncle, reside at Rome.

We must be temperate, if we would be healthy.

He is as old as his class-mate, but not so learned.
Charles is esteemed, because he is both discreet and benevolent.

We will stay till he arrives.

He retires to rest soon, that he may rise early.

We ought to be thankful; for we have received much.

Though he is often advised, yet he does not reform.

Reproof either softens or hardens its object.

Neither prosperity nor adversity has improved him.

He can acquire no virtue, unless he make some sacrifices.

Let him that standeth take heed lest he fall.

If thou wert his superior, thou shouldst not have boasted.

He will be detected, though he deny the fact.

If he has promised, he should act accordingly.

She will transgress, unless she be admonished.

If he were encouraged, he would amend.

Though he condemn me, I will respect him.

Their talents are more brilliant than useful.

Notwithstanding his poverty, he is a wise and worthy person.

Hope often amuses, but seldom satisfies us.

Though he is lively, yet he is not volatile.

O peace! how desirable thou art!

I have been often occupied, alas! with trifles.

Strange that we should be so infatuated!

Oh! the humiliations to which vice reduces us.

Hark! how sweetly the woodlark sings!

Ah! the delusions of hope.

Hail, simplicity! source of genuine joy.

Behold! how pleasant it is for brethren to dwell together in unity!

Welcome again! my long-lost friend.

What a smiling aspect does the love of parents and children, of brothers and sisters, of friends and relations, give to every surrounding object, and every returning day!

SECTION VII.

A few Instances of the same Words constituting several of the Parts of Speech.

CALM was the day, and the scene delightful.

We may expect a calm after a storm.

To prevent passion, is easier than to calm it.

Better is a little with content, than a great deal with anxiety.

The gay and dissolute think little of the miseries which are stealing softly after them.

A little attention will rectify some errors.

Though he is out of danger, he is still afraid.

He laboured to still the tumult.

Still waters are commonly deepest.

Damp air is unwholesome.

Guilt often casts a damp over our sprightliest hours.

Soft bodies damp the sound much more than hard ones.

Though she is rich and fair, yet she is not amiable.

They are yet young, and must suspend their judgment yet a while.

Many persons are better than we suppose them to be.

The few and the many have their prepossessions.

Few days pass without some clouds.

Much money is corrupting. Think much, and speak little.

He has seen much of the world, and been much caressed.

His years are more than hers; but he has not more knowledge.

The more we are blessed, the more grateful we should be.

The desire of getting more is rarely satisfied.

He has equal knowledge, but inferior judgment.

She is his inferior in sense, but his equal in prudence.

Every being loves its like. Behave yourselves like men.

We must make a like space between the lines.

We are too apt to like pernicious company.

He may go or stay as he likes. They strive to learn.
He goes to and fro. To his wisdom we owe our privilege.
The proportion is ten to one.
He has served them with his utmost ability.
When we do our utmost, no more is required.
I will submit; for I know submission brings peace.
It is for our health to be temperate.
O! for better times. I have a regard for him.
He is esteemed, both on his own account, and on that of
his parents.
Both of them deserve praise.

SECTION VIII.

*Nouns, Adjectives, and Verbs, to be declined, compared,
and conjugated.*

WRITE, in the nominative case plural, the following nouns: apple, plum, orange, bush, tree, plant, convenience, disorder, novice, beginning, defeat, protuberance.

Write the following substantives in the nominative case plural: cry, fly, cherry, fancy, glory, duty, boy, folly, play, lily, toy, conveniency.

Write the following nouns in the possessive case singular: boy, girl, man, woman, lake, sea, church, lass, beauty, sister, bee, branch.

Write the following in the nominative case plural: loaf, sheaf, self, muff, knife, stuff, wife, staff, wolf, half, calf, shelf, life.

Write the following in the possessive case plural: brother, child, man, woman, foot, tooth, ox, mouse, goose, penny.

Write the following nouns in the nominative and possessive case plural: wife, chief, die, staff, city, river, proof, archer, master, crutch, mouth, baker, distaff.

Write the possessive singular and plural of the pronouns, I, thou, he, she, it, who, and other.

Write the objective case, singular and plural, of the pronouns, I, thou, he, she, it, and who.

Compare the following adjectives: fair, grave, bright, long, short, tall, white, deep, strong, poor, rich, great.

Compare the following adjectives: amiable, moderate, disinterested, favourable, grateful, studious, attentive, negligent, industrious, perplexing.

Write the following adjectives in the comparative degree: near, far, little, low, good, indifferent, bad, worthy, convenient.

Write the following adjectives in the superlative degree: feeble, bold, good, ardent, cold, bad, base, little, strong, late, near, content.

Conjugate the following verbs in the indicative mood, present tense: beat, gain, read, eat, walk, desire, interpose.

Conjugate the following verbs in the potential mood, imperfect tense: fear, hope, dream, fly, consent, improve, controvert.

Conjugate the following verbs in the subjunctive mood, perfect tense: drive, prepare, starve, omit, indulge, demonstrate.

Conjugate the following verbs in the imperative mood: believe, depart, invent, give, abolish, contrive.

Write the following verbs in the infinitive mood, present and perfect tense: grow, decrease, live, prosper, separate, incommode.

Write the present, perfect, and compound participle of the following verbs: confess, disturb, please, know, begin, sit, eat, lie, lay, embrace, contaminate.

Conjugate the following verbs in the indicative mood, present and perfect tense of the passive voice: honour, abase, amuse, slight, enlighten, displease, envelop, bereave.

Conjugate the following verbs in the indicative mood,

pluperfect and first future tense: fly, contrive, know, devise, choose, come, see, go, eat, grow, bring, forsake.

Write the following verbs in the present and the imperfect tense of the potential and the subjunctive mood: know, shake, heat, keep, give, blow, bestow, beseech.

Write the following verbs in the indicative mood, imperfect and second future tense, of the passive voice: slay, draw, crown, throw, defeat, grind, hear, divert.

Write the following verbs in the second and the third person singular of all the tenses in the indicative and the subjunctive mood: approve, condemn, mourn, freeze, know, arise, drive, blow, investigate.

Form the following verbs in the infinitive and the imperative mood, with their participles, all in the passive voice: embrace, draw, defeat, smite.

SECTION IX.

Promiscuous Exercises in Etymological Parsing.

IN your whole behaviour, be humble and obliging.

Virtue is the universal charm.

True politeness has its seat in the heart.

We should endeavour to please, rather than to shine and dazzle.

Opportunities occur daily for strengthening in ourselves the habits of virtue.

Compassion prompts us to relieve the wants of others.

A good mind is unwilling to give pain either to man or beast.

Peevishness and passion often produce, from trifles, the most serious mischiefs.

Discontent often nourishes passions equally malignant in the cottage and in the palace.

A great proportion of human evils is created by ourselves.

A passion for revenge has always been considered as the mark of a little and mean mind.

If greatness flatters our vanity, it multiplies our dangers.

To our own failings we are commonly blind.

The friendships of young persons are often founded on capricious likings.

In your youthful amusements let no unfairness be found.

Engrave on your minds this sacred rule: "Do unto others as you wish that they should do unto you."

Truth and candour possess a powerful charm: they bespeak universal favour.

After the first departure from sincerity, it is seldom in our power to stop: one artifice generally leads on to another.

Temper the vivacity of youth with a proper mixture of serious thought.

The spirit of true religion is social, kind, and cheerful.

Let no compliance with the intemperate mirth of others, ever betray you into profane sallies.

In preparing for another world, we must not neglect the duties of this life.

The manner in which we employ our present time, may decide our future happiness or misery.

Happiness does not grow up of its own accord; it is the fruit of long cultivation, and the acquisition of labour and care.

A plain understanding is often joined with great worth.

The brightest parts are sometimes found without virtue or honour.

How feeble are the attractions of the fairest form, when nothing within corresponds to them!

Piety and virtue are particularly graceful and becoming in youth.

Can we, untouched by gratitude, view that profusion of good which the Divine hand pours around us?

There is nothing in human life more amiable and re-

spectable than the character of a truly humble and benevolent man.

What feelings are more uneasy and painful, than the workings of sour and angry passions?

No man can be active in disquieting others, who does not, at the same time, disquiet himself.

A life of pleasure and dissipation is an enemy to health, fortune, and character.

To correct the spirit of discontent, let us consider how little we deserve, and how much we enjoy.

As far as happiness is to be found on earth, we must look for it, not in the world, or the things of the world, but within ourselves, in our temper, and in our heart.

Though bad men attempt to turn virtue into ridicule, they honour it at the bottom of their hearts.

Of what small moment to our real happiness, are many of those injuries which draw forth our resentment!

In the moments of eager contention, every thing is magnified and distorted in its appearance.

Multitudes, in the most obscure stations, are not less eager in their petty broils, nor less tormented by their passions, than if princely honours were the prize for which they contend.

The smooth stream, the serene atmosphere, the mild zephyr, are the proper emblems of a gentle temper and a peaceful life. Among the sons of strife, all is loud and tempestuous.

If we would judge whether a man is really happy, it is not solely to his houses and lands, to his equipage and his retinue, we are to look. Unless we could see farther, and discern what joy, or what bitterness, his heart feels, we can pronounce little concerning him.

How many have had reason to be thankful for being disappointed in designs which they earnestly pursued, but which, if successfully accomplished, they have afterwards seen, would have occasioned their ruin!

CHAPTER II.

EXERCISES IN PARSING, AS IT RESPECTS BOTH ETYMOLOGY
AND SYNTAX.

See the Grammar, page 196.

SECTION I.

Syntactical Parsing Table.

- Article.* WHY is it the definite article?
 Why the indefinite?
 Why omitted? Why repeated?
- Substantive.* Why is it in the possessive case?
 Why in the objective case?
 Why in apposition?
 Why is the apostrophic *s* omitted?
- Adjective.* What is its substantive?
 Why in the singular, why in the plural number?
 Why in the comparative degree, &c.?
 Why placed after its substantive?
 Why omitted? Why repeated?
- Pronoun.* What is its antecedent?
 Why is it in the singular, why in the plural number?
 Why of the masculine, why of the feminine, why of the neuter gender?
 Why of the first, of the second, or of the third person?
 Why is it the nominative case?
 Why the possessive? Why the objective?
 Why omitted? Why repeated?
- Verb.* What is its nominative case?
 What case does it govern?
 Why is it in the singular? Why in the plural number?

- Verb.** Why in the first person, &c.?
 Why is it in the infinitive mood?
 Why in the subjunctive, &c.?
 Why in this particular tense?
 What relation has it to another verb, in point of time?
 Why do participles sometimes govern the objective case?
- Adverb.** Why is the verb omitted? Why repeated?
 What is its proper situation?
 Why is the double negative used?
 Why rejected?
- Preposition.** What case does it govern?
 Which is the word governed?
 Why this preposition?
 Why omitted? Why repeated?
- Conjunction.** What moods, tenses, or cases, does it connect? And why? What mood does it require? Why omitted? Why repeated?
- Interjection.** Why does the nominative case follow it?
 Why the objective? Why omitted? Why repeated?

SECTION II.

Specimen of Syntactical Parsing.

"Vice degrades us."

Vice is a common substantive, of the neuter gender, the third person, in the singular number, and the nominative case. *Degrades*, a regular verb active, indicative mood, present tense, third person singular, agreeing with its nominative, "vice," according to Rule I. which says. (*Here repeat the rule.*) *Us*, a personal pronoun, first person plural, in the objective case, and governed by the active verb, "degrades," agreeably to Rule XI. which says, &c.

"He who lives virtuously prepares for all events."

He is a personal pronoun, of the third person, singular number, and masculine gender. *Who*, a relative pronoun, which has for its antecedent, "he," with which it agrees in gender and number, according to Rule V. which says, &c. *Lives*, a regular verb neuter, indicative mood, present tense, third person singular, agreeing with its nominative, "who," according to Rule VI. which says, &c. *Virtuously*, an adverb of quality. *Prepares*, a regular verb neuter, indicative mood, present tense, third person singular, agreeing with its nominative, "he." *For*, a preposition. *All*, an adjective pronoun, of the indefinite kind, the plural number, and belongs to its substantive, "events," with which it agrees, according to Rule VIII. which says, &c. *Events*, a common substantive, of the neuter gender, the third person, in the plural number, and the objective case, governed by the preposition, "for," according to Rule XVII. which says, &c.

"If folly entice thee, reject its allurements."

If is a copulative conjunction. *Folly*, a common substantive, of the third person, in the singular number, and the nominative case. *Entice*, a regular verb active, subjunctive mood, present tense, third person singular, and is governed by the conjunction, "if," according to Rule XIX. which says, &c. *Thee*, a personal pronoun, of the second person singular, in the objective case; governed by the active verb, "entice," agreeably to Rule XI. which says, &c. *Reject*, a regular active verb, imperative mood, second person singular, and agrees with its nominative case, "thou," implied. *Its*, a personal pronoun, third person, singular number, and of the neuter gender, to agree with its substantive, "folly," according to Rule V. which says, &c.; it is in the possessive case, governed by

the noun, "allurements," agreeably to Rule X. which says, &c. *Allurements*, a common substantive, neuter gender, of the third person, in the plural number, and the objective case, governed by the active verb, "reject," according to Rule XI. which says, &c.

SECTION III.

*Exercises on the first, second, third, and fourth Rule of Syntax.**

1. THE contented mind spreads ease and cheerfulness around it.

The school of experience teaches many useful lessons.
In the path of life are many thorns, as well as flowers.
Thou shouldst do justice to all men, even to enemies.

2. Vanity and presumption ruin many a promising youth.

Food, clothing, and credit, are the rewards of industry.

He and William live together in great harmony.

3. No age, nor condition, is exempt from trouble.

Wealth, or virtue, or any valuable acquisition, is not attainable by idle wishes.

4. The British nation is great and generous.

The company is assembled. It is composed of persons possessing very different sentiments.

A herd of cattle, peacefully grazing, affords a pleasing sight.

* In parsing these exercises, the pupil should repeat the respective rule of Syntax, and show that it applies to the sentence which he is parsing.

SECTION IV.

Exercises on the fifth, sixth, seventh, and the eighth Rule of Syntax.

5. THE man who is faithfully attached to religion, may be relied on with confidence.

The vices which we should especially avoid, are those which most easily beset us.

6. They who are born in high stations are not always happy.

Our parents and teachers are the persons whom we ought, in a particular manner, to respect.

If our friend is in trouble, we, whom he knows and loves, may console him.

7. Thou art the man who has improved his privileges, and who will reap the reward.

I am the person who owns a fault committed, and who disdains to conceal it by falsehood.

8. That sort of pleasure weakens and debases the mind.

Even in these times, there are many persons who, from disinterested motives, are solicitous to promote the happiness of others.

SECTION V.

Exercises on the ninth, tenth, eleventh, and the twelfth Rule of Syntax.

9. THE restless, discontented person, is not a good friend, a good neighbour, or a good subject.

The young, the healthy, and the prosperous, should not presume on their advantages.

10. The scholar's diligence will secure the tutor's approbation.

The good parent's greatest joy is, to see his children wise and virtuous.

11. Wisdom and virtue ennoble us. Vice and folly debase us.

Whom can we so justly love, as them who have endeavoured to make us wise and happy?

12. When a person has nothing to do, he is almost always tempted to do wrong.

We need not urge Charles to do good: he loves to do it.

We dare not leave our studies without permission.

SECTION VI.

Exercises on the thirteenth, fourteenth, fifteenth, sixteenth, and the seventeenth Rule of Syntax.

13. THE business is, at last, completed; but long ago I intended to do it.

I expected to see the king before he left Windsor.

The misfortune did happen; but we early hoped and endeavoured to prevent it.

To have been censured by so judicious a friend, would have greatly discouraged me.

14. Having early disgraced himself, he became mean and dispirited.

Knowing him to be my superior, I cheerfully submitted.

15. We should always prepare for the worst, and hope for the best.

A young man, so learned and virtuous, promises to be a very useful member of society.

When our virtuous friends die, they are not lost for ever: they are only gone before us to a happier world.

16. Neither threatenings, nor any promises, could make him violate the truth.

Charles is not insincere; and, therefore, we may trust him.

17. From whom was that information received?

To whom do that house, and those fine gardens, belong?

SECTION VII.

Exercises on the eighteenth, nineteenth, twentieth, twenty-first, and the twenty-second Rule of Syntax.

18. HE and I commenced our studies at the same time.

If we contend about trifles, and violently maintain our opinion, we shall gain but few friends.

19. Though James and myself are rivals, we do not cease to be friends.

If Charles acquire knowledge, good manners, and virtue, he will secure esteem.

William is respected, because he is upright and obliging.

20. These persons are abundantly more oppressed than we are.

Though I am not so good a scholar as he is, I am, perhaps, not less attentive to study than he.

21. Charles was a man of knowledge, learning, politeness, and religion.

In our travels, we saw much to approve, and much to condemn.

22. The book is improved by many useful corrections, alterations, and additions.

She is more talkative and lively than her brother; but not so well informed, nor so uniformly cheerful.

SECTION VIII.

Promiscuous Exercises in Syntactical Parsing.

PROSE.

DISSIMULATION in youth is the forerunner of perfidy in old age. Its first appearance is the fatal omen of growing depravity and future shame.

If we possess not the power of self-government, we shall be the prey of every loose inclination that chances to arise. Pampered by continual indulgence, all our passions will become mutinous and headstrong. Desire, not reason, will be the ruling principle of our conduct.

Absurdly we spend our time in contending about the trifles of a day, while we ought to be preparing for a higher existence.

How little do they know of the true happiness of life, who are strangers to that intercourse of good offices and kind affections, which, by a pleasing charm, attach men to one another, and circulate rational enjoyment from heart to heart!

If we view ourselves, with all our imperfections and failings, in a just light, we shall rather be surprised at our enjoying so many good things, than discontented, because there are any which we want.

True cheerfulness makes a man happy in himself, and promotes the happiness of all around him. It is the clear and calm sunshine of a mind illuminated by piety and virtue.

Wherever views of interest, and prospects of return, mingle with the feelings of affection, sensibility acts an imperfect part, and entitles us to a small share of commendation.

Let not your expectations from the years that are to come, rise too high; and your disappointments will be fewer, and more easily supported.

To live long ought not to be our favourite wish, so much as to live well. By continuing too long on earth, we might only live to witness a greater number of melancholy scenes, and to expose ourselves to a wider compass of human woe.

How many pass away some of the most valuable years of their lives, tossed in a whirlpool of what cannot be called pleasure, so much as mere giddiness and folly!

Look round you with an attentive eye, and weigh characters well, before you connect yourselves too closely with any who court your society.

The true honour of man consists not in the multitude of riches, or the elevation of rank; for experience shows, that these may be possessed by the worthless, as well as by the deserving.

Beauty of form has often betrayed its possessor. The flower is easily blasted. It is short-lived at the best; and trifling, at any rate, in comparison with the higher, and more lasting beauties of the mind.

A contented temper opens a clear sky, and brightens every object around us. It is in the sullen and dark shade of discontent, that noxious passions, like venomous animals, breed and prey upon the heart.

Thousands whom indolence has sunk into contemptible obscurity, might have come forward to usefulness and honour, if idleness had not frustrated the effects of all their powers.

Sloth is like the slowly-flowing, putrid stream, which stagnates in the marsh, breeds venomous animals and poisonous plants, and infects with pestilential vapours the whole country round it.

Disappointments derange and overcome vulgar minds. The patient and the wise, by a proper improvement, frequently make them contribute to their high advantage.

Whatever fortune may rob us of, it cannot take away what is most valuable, the peace of a good conscience, and the cheering prospect of a happy conclusion to all the trials of life in a better world.

Be not overcome by the injuries you meet with, so as to pursue revenge; by the disasters of life, so as to sink into despair; by the evil examples of the world, so as to follow them into sin. Overcome injuries by forgiveness; disasters, by fortitude; and evil examples, by firmness of principle.

Sobriety of mind is one of those virtues which the present condition of human life strongly inculcates. The uncertainty of its enjoyments checks presumption; the multiplicity of its dangers demands perpetual caution. Moderation, vigilance, and self-government, are duties incumbent on all; but especially on such as are beginning the journey of life.

The charms and comforts of virtue are inexpressible, and can only be justly conceived by those who possess her. The consciousness of Divine approbation and support, and the steady hope of future happiness, communicate a peace and joy, to which all the delights of the world bear no resemblance.

If we knew how much the pleasures of this life deceive and betray their unhappy votaries; and reflected on the disappointments in pursuit, the dissatisfaction in enjoyment, or the uncertainty of possession, which every where attends them; we should cease to be enamoured with such brittle and transient joys; and should wisely fix our hearts on those virtuous attainments, which the world can neither give nor take away.

POETRY.

ORDER is Heaven's first law; and, this confess'd,
Some are, and must be, greater than the rest,
More rich, more wise; but who infers from hence,
That such are happier, shocks all common sense.

Needful austerities our wills restrain;
As thorns fence in the tender plant from harm.

Reason's whole pleasure, all the joys of sense,
Lie in three words, health, peace, and competence:
But health consists with temperance alone;
And peace, O virtue! peace is all thy own.

On earth nought precious is obtain'd,
 But what is painful too;
 By travail, and to travail born,
 Our sabbaths are but few.

Who noble ends by noble means obtains,
 Or, failing, smiles in exile or in chains,
 Like good Aurelius let him reign, or bleed
 Like Socrates, that man is great indeed.

Our hearts are fasten'd to this world,
 By strong and endless ties;
 But every sorrow cuts a string,
 And urges us to rise.

Oft pining cares in rich brocades are dress'd,
 And diamonds glitter on an anxious breast.

Teach me to feel another's wo,
 To hide the fault I see;
 That mercy I to others show,
 That mercy show to me.
 This day be bread and peace my lot:
 All else beneath the sun
 Thou know'st if best bestow'd or not,
 And let thy will be done.

Vice is a monster of so frightful mien,
 As, to be hated, needs but to be seen;
 Yet seen too oft, familiar with her face,
 We first endure, then pity, then embrace.

If nothing more than purpose in thy power,
 Thy purpose firm, is equal to the deed:
 Who does the best his circumstance allows,
 Does well, acts nobly; angels could no more.

In faith and hope the world will disagree,
 But all mankind's concern is charity.

To be resign'd when ills betide,
 Patient when favours are denied,
 And pleased with favours given;

Most surely this is Wisdom's part,
This is that incense of the heart,
Whose fragrance smells to Heaven.

All fame is foreign, but of true desert;
Plays round the head, but comes not to the heart:
One self-approving hour whole years outweighs
Of stupid starers, and of loud huzzas;
And more true joy Marcellus exiled feels,
Than Cæsar with a senate at his heels.

Far from the madding crowd's ignoble strife,
Their sober wishes never learn'd to stray,
Along the cool sequester'd vale of life,
They kept the noiseless tenor of their way.

What nothing earthly gives, or can destroy,
The soul's calm sunshine, and the heartfelt joy,
Is virtue's prize.

Pity the sorrows of a poor old man,
Whose trembling limbs have borne him to thy door,
Whose days are dwindled to the shortest span:
Oh! give relief, and Heaven will bless thy store.

Who lives to nature rarely can be poor:
Who lives to fancy never can be rich.

When young, life's journey I began,
The glittering prospect charm'd my eyes;
I saw, along the extended plain,
Joy after joy successive rise.

But soon I found 'twas all a dream;
And learn'd the fond pursuit to shun,
Where few can reach the purposed aim,
And thousands daily are undone.

'Tis greatly wise to talk with our past hours;
And ask them what report they bore to Heaven.

All nature is but art unknown to thee;
All chance, direction which thou canst not see;
All discord, harmony not understood;
All partial evil, universal good.

EXERCISES.

Heaven's choice is safer than our own;
 Of ages past inquire,
 What the most formidable fate:
 "To have our own desire."

If ceaseless, thus, the fowls of heaven he feeds,
 If o'er the fields such lucid robes he spreads;
 Will he not care for you, ye faithless, say?
 Is he unwise? or, are ye less than they?

The spacious firmament on high,
 With all the blue ethereal sky,
 And spangled heavens, a shining frame,
 Their great Original proclaim.
 The unwearied sun, from day to day,
 Does his Creator's power display,
 And publishes to every land,
 The work of an Almighty hand.

Soon as the evening shades prevail,
 The moon takes up the wondrous tale;
 And, nightly, to the listening earth,
 Repeats the story of her birth:
 Whilst all the stars that round her burn,
 And all the planets in their turn,
 Confirm the tidings as they roll,
 And spread the truth from pole to pole.

What though, in solemn silence, all
 Move round the dark terrestrial ball!
 What though nor real voice nor sound,
 Amid their radiant orbs be found!
 In Reason's ear they all rejoice,
 And utter forth a glorious voice,
 For ever singing, as they shine,
 "The hand that made us is Divine."

PART II.

EXERCISES IN ORTHOGRAPHY.

CHAPTER I.

CONTAINING INSTANCES OF FALSE ORTHOGRAPHY, ARRANGED
UNDER THE RESPECTIVE RULES.

RULE I.

Monosyllables ending with f, l, or s, preceded by a single vowel, double the final consonant; as, staff, mill, pass, &c. The only exceptions are, of, if, as, is, has, was, yes, his, this, us, and thus.

Grammar, p. 22. Key, p. 1.

It is no great merit to spel properly; but a great defect to do it incorrectly.

Jacob worshiped his Creator, leaning on the top of his staf.

We may place too little, as well as too much stres upon dreams.

Our manners should be neither gros, nor excessively refined.

The vanity of human life is like a river, stil passing away, and yet stil coming on.

A wise man is never les alone than when alone.

RULE II.

Monosyllables ending with any consonant but f, l, or s, and preceded by a single vowel, never double the final consonant; excepting add, ebb, butt, egg, odd, err, inn, bunn, purr, and buzz.

Grammar, p. 22. Key, p. 2.

A carr signifies a chariot of warr, or a small carriage of burden.

In the names of druggs and plants, the mistake in a word may endanger life.

Nor undelightful is the ceaseless humm
To himm who muses through the woods at noon.

The finn of a fish is the limb, by which he balances his body, and moves in the water.

Many a trapp is laid to insnare the feet of youth.

Many thousand families are supported by the simple business of making matts.

Every mann is capable of being an enemy, butt nott a friend. Few are able to do good, butt almost all to do harm.

RULE III.

Words ending with y, preceded by a consonant, form the plurals of nouns, the persons of verbs, verbal nouns, past participles, comparatives, and superlatives, by changing y into i; as, spy, spies; I carry, thou carriest, he carrieth or carries; carrier, carried; happy, happier, happiest.

The present participle in ing retains the y, that i may not be doubled; as, carry, carrying; bury, burying, &c.

But y, preceded by a vowel, in such instances as the above, is not changed; as, boy, boys; I cloy, he cloyes, cloyed, &c.: except in lay, pay, and say; from which are formed, laid, paid, and said; and their compounds, unlaid, unpaid, unsaid, &c.

Grammar, p. 22. Key, p. 2.

We should subject our fancys to the government of reason.

If thou art seeking for the living amongst the dead, thou wearyest thyself in vain.

If we have denied ourselves sinful pleasures, we shall be great gainers in the end.

We shall not be the happier for possessing talents and affluence, unless we make a right use of them.

The truly good mind is not dismaied by poverty, afflictions, or death.

The earth does not always produce lily and roses.

To take sincere pleasure in the blessings and excellency of others, is a sure mark of a good heart.

RULE IV.

Words ending with y, preceded by a consonant, upon assuming an additional syllable beginning with a consonant, commonly change y into i; as, happy, happily, happiness. But when y is preceded by a vowel, it is very rarely changed in the additional syllable; as, coy, coyly; boy, boyish, boyhood; annoy, annoyer, annoyance; joy, joyless, joyful, &c.

Grammar, p. 22. Key, p. 3.

It is a great blessing to have a sound mind, uninfluenced by fanciful humours.

Common calamities, and common blessings, fall heavily upon the envious.

The comeliness of youth are modesty and frankness; of age, condescension and dignity.

When we act against conscience, we become the destroyers of our own peace.

We may be playful, and yet innocent; grave, and yet corrupt. It is only from general conduct, that our true character can be portrayed.

How readily should we forgive those who offend us, if we consider how much our heavenly Father hath forgiven us.

Fancy often paints pleasures at a distance with beautiful colours; but possession often takes away their beauty.

RULE V.

Monosyllables, and words accented on the last syllable, ending with a single consonant preceded by a single vowel, double that consonant, when they take another syllable begin-

ning with a vowel; as, wit, witty; thin, thinnish; to abet, an abettor; to begin, a beginner.

But if a diphthong precedes, or the accent is on the preceding syllable, the consonant remains single; as, to toil, toiling; to offer, an offering; maid, maiden, &c.

Grammar, p. 22. Key, p. 3.

When we bring the lawmaker into contempt, we have in effect annulled his laws.

By deferring our repentance, we accumulate our sorrows.

The pupils of a certain ancient philosopher were not, during their first years of study, permitted to ask any questions.

We all have many failings and lapses to lament and recover.

There is no affliction with which we are visited, that may not be improved to our advantage.

The Christian Lawgiver has prohibited many things which the heathen philosophers allowed.

A rich man beginning to fall is held up by his friends, but a poor man being down is thrust away by his friends: when a rich man is fallen, he hath many helpers; he speaketh things not to be spoken, and yet men justify him: the poor man slipped, and they rebuked him; he spoke wisely, and could have no place.

RULE VI.

Words ending with any double letter but l, and taking ness, less, ly, or ful, after them, preserve the letter double; as, harmlessness, carelessness, carelessly, stiffly, successful, distressful, &c. But those words which end with double l, and take ness, less, ly, or ful, after them, generally omit one l; as, fulness, skillless, fully, skilful, &c.

Grammar, p. 22. Key, p. 4.

Restlessness of mind disqualifies us both for the enjoyment of peace, and the performance of our duty.

The arrows of calumny fall harmlesly at the feet of virtue.

The road to the blisful regions is as open to the peasant as to the king.

A chillness or shivering of the body generally precedes a fever.

To recommend virtue to others, our lights must shine brightly, not dully.

The silent stranger stood amazed to see
Contempt of wealth, and willful poverty.

Learning is, like mercury, one of the most powerfull and excellent things in the world in skillfull hands; in unskillfull, the most mischievous.

RULE VII.

Ness, less, ly, and ful, *added to words ending with silent e, do not cut it off; as, paleness, guileless, closely, peaceful: except in a few words; as, duly, truly, awful.*

Grammar, p. 23. Key, p. 4.

The warmth of disputation destroys that sedatness of mind which is necessary to discover truth.

All these with ceaseless praise his works behold,
Both day and night.

In all our reasonings, our minds should be sincerely employed in the pursuit of truth.

Rude behaviour and indecent language are peculiarly disgraceful to youth of education.

The true worship of God is an important and awful service.

Wisdom alone is truly fair: folly only appears so.

The rising sun, serenly bright,
O'er the wide world's extended frame,
Inscribes, in characters of light,
His mighty Maker's glorious name.

RULE VIII.

Ment, added to words ending with silent *e*, generally preserves the *e* from elision; as, *abatement*, *chastisement*, *incitement*, &c. The words *judgment*, *abridgment*, *acknowledgment*, *lodgment*, and *argument*, are deviations from the rule.

Like other terminations, *ment* changes *y* into *i*, when preceded by a consonant; as, *accompany*, *accompaniment*; *merry*, *merriment*.

Grammar, p. 23. Key, p. 5.

The study of the English language is making daily advancement.

A judicious arrangement of studies facilitates improvement.

To shun allurments is not hard,

To minds resolved, forewarn'd, and well prepared.

But, notwithstanding his engagements of a public nature, he found leisure not only to learn much himself, but to communicate what he could to his people.

RULE IX.

Able and *ible*, when incorporated into words ending with silent *e*, almost always cut it off; as, *blame*, *blamable*; *cure*, *curable*; *sense*, *sensible*, &c.: but if *c* or *g* soft comes before *e* in the original word, the *e* is then preserved in words compounded with *able*; as, *change*, *changeable*; *peace*, *peaceable*, &c.

Grammar, p. 23. Key, p. 5.

Every person and thing connected with self, is apt to appear good and desirable in our eyes.

Errors and misconduct are more excuseable in ignorant, than in well-instructed persons.

The divine laws are not reverseible by those of men.

Gratitude is a forceible and active principle in good and generous minds.

Our natural and involuntary defects of body are not chargable upon us.

We are made to be servicable to others, as well as to ourselves.

Adventures in knowledge are laudable, and the essays of weaker heads afford improvable hints unto better.

These men are peacable; therefore let them dwell in the land, and trade.

RULE X.

When ing or ish is added to words ending with silent e, the e is almost universally omitted; as, place, placing; lodge, lodging; slave, slavish; prude, prudish.

Grammar, p. 23. Key, p. 6.

An obligeing and humble disposition is totally unconnected with a servile and cringeing humour.

By solaceing the sorrows of others, the heart is improved, at the same time that our duty is performed.

Labour and expense are lost upon a droneish spirit.

The inadvertences of youth may be excused; but knaveish tricks should meet with severe reproof.

Disdain not to enter the abodes of the poor, nor to listen to their moveing lamentations.

The smileing morn, the breatheing spring,
Invite the tuneful birds to sing.

RULE XI.

Compound words are mostly spelled in the same manner as the simple words out of which they are formed; as, mill-pond, stargazer, glasshouse, whereby, herein. Many words ending with double l lose one of the ls in composition; as, handful, withal, also, chilblain, fulfil, &c.

Grammar, p. 23. Key, p. 6.

Love worketh no ill to our neighbour, and is the fullfilling of the law.

That which is sometimes expedient is not allways so.

We may be hurtfull to others by our example, as well as by personal injuries.

Where diligence opens the door of the understanding, and impartiality keeps it, truth finds an entrance and a wellcome too.

He could not, with such a handfull of men, and without cannon, propose reasonably to fight a battle.

The nests of these birds are allso very curious.

CHAPTER II.

CONTAINING INSTANCES OF FALSE ORTHOGRAPHY,
PROMISCUOUSLY DISPOSED.

As the learners must be supposed to be tolerably versed in the spelling of words in very familiar use, the Compiler has generally selected, for the following exercises, such words as are less obviously erroneous, and in the use of which young persons are more likely to commit mistakes. Though the instances which he gives of these deviations are not very numerous, yet, it is presumed, they are exhibited with sufficient variety, to show the necessity of care and attention in combining letters and syllables; and to excite the ingenious student to investigate the principles and rules of our Orthography, as well as to distinguish the exceptions and variations which every where attend them.

In rectifying these exercises, the Compiler has been governed by Dr. Johnson's Dictionary, as the standard of propriety. This work is, indisputably, the best authority for the Orthography of the English language; though the author, in some instances, has made decisions which are not generally approved, and for which it is not easy to account.

SECTION I.

Key, p. 7.

NEGLECT no opportunity of doing good.
No man can stedily build upon accidents.

How shall we keep what, sleeping or awake,
A weaker may surprize, a stronger take?

Neither time nor misfortunes should eaze the remembrance of a friend.

Moderation should preside both in the kitchen and the parlor.

Shall we recieve good at the Divine hand, and shall we not recieve evil?

In many designs, we may succede and be miserable.

We should have sence and virtue enough to recede from our demands, when they appear to be unresonable.

All our comforts procede from the Father of Goodness.

The ruin of a state is generally preceeded by a universal degeneracy of manners, and a contempt of religion.

His father omitted nothing in his education that might render him virtuous and usefull.

The daw in the fable was dressed in pilferred ornaments.

A favor confered with delicacy, doubles the obligation.

They tempted their Creator, and limited the Holy One of Izrael.

The precepts of a good education have often recured in the time of need.

We are frequently benefitted by what we have dreaded.

It is no great virtue to live loveingly with good-natured and meek persons.

The Christian religion gives a more lovely character of God, than any religion ever did.

D

That which was once the most beautiful spot of Italy, covered with palaces, embellished by princes, and celebrated by poets, has now nothing to show but ruins.

Battering rams were antiently used to beat down the walls of a city.

Jockey signifies a man who rides horses in a race; or who deals in horses.

The harmlessness of many animals, and the enjoyment which they have of life, should plead for them against cruel usage.

We may be very busy, to no useful purpose.

We cannot plead, in abatement of our guilt, that we are ignorant of our duty.

Genuine charity, how liberal soever it may be, will never impoverish ourselves. If we sew sparingly, we shall reap accordingly.

However disagreeable, we must resolutely perform our duty.

A fit of sickness is often a kind chastisement and discipline, to moderate our affection for the things of this life.

Health and peace, the most valuable possessions, are obtained at small expence.

Incense signifies perfumes exhaled by fire, and made use of in religious ceremonies.

True happiness is an enemy to pomp and noise.

Few reflexions are more distressing, than those which we make on our own ingratitude.

There is an inseparable connection between piety and virtue.

Many actions have a fair complexion, which have not sprung from virtue.

Which way soever we turn ourselves, we are encountered with sensible demonstrations of a Deity.

If we forsake the ways of virtue, we cannot alledge any color of ignorance, or want of instruction.

SECTION III.

Key, p. 11.

THERE are more cultivators of the earth, than of their own hearts.

Man is encompassed by dangers innumerable.

War is attended with distressful and desolating effects. It is confessedly the scourge of our angry passions.

The earth is the Lord's, and the fullness thereof.

The harvest truly is plenteous; but the laborers are few.

The greater our incitements to evil, the greater will be our victory and reward.

We should not incourage persons to do what they beleive to be wrong.

Virtue is placed between two extreams, which are both equally blameable.

We should continually have the gaol in our view, which would direct us in the race.

The goals were forced open, and the prisoners set free.

It cannot be said that we are charitable donors, when our gifts proceed from selfish motives.

Straight is the gate, and narrow the way, that lead to life eternal.

Integrity leads us strait forward, disdaining all doublings and crooked paths.

Licentiousness and crimes pave the way to ruin.

Words are the countres of wise men, but the money of fools.

Recompence to no man evil for evil.

He was an excellent person; a mirrour of antient faith in early youth.

Meekness controuls our angry passions; cander, our severe judgements.

He is not only a descendent from pious ancesters, but an inheriter too of their virtues.

A dispensatory is a place where medicines are dispensed: a dispensary is a book in which the composition of them is described.

Faithfulness and judgment are peculiarly requisite in testamentary executors.

To be faithful among the faithless, argues great strength of principal.

Mountains appear to be like so many wens or unnatural protuberancies on the face of the earth.

In some places, the sea incroaches upon the land; in others, the land upon the sea.

Philosophers agreed in despizing riches, as the incumbrances of life.

Wars are regulated robberies and pyracies.

Fishes encrease more than beasts or birds, as appears from their numrous spawn.

The piramids of Egypt have stood more than three thousand years.

Precepts have small influence, when not enforced by example.

How has kind Heaven adorn'd the happy land,
And scatter'd blessings with a wastful hand!

A friend exaggerates a man's virtues, an enemy enflames his crimes.

A witty and humfurous vein has often produced enemies.

Neither pleasure nor buisness should ingross our time and affections: proper seasons should be allotted for retirement.

It is laudable to enquire before we determine.
Many have been visited with afflictions, who have not profitted by them.
We may be successful, and yet disappointed.

SECTION IV.

Key, p. 13.

THE experience of want inhances the value of plenty.
To maintain opinions stifly, is no evidence of their truth, or of our moderation.

Horehound has been famous for its medecinal qualities; but it is now little used.

The wicked are often ensnared in the trap which they lie for others.

It is hard to say what diseases are c^ureable: they are all under the guidance of Heaven.

Instructors should not only be skilfull in those sciences which they teach; but have skil in the method of teaching, and patience in the practise.

Science strengthens and enlarges the minds of men.

A steady mind may receive council; but there is no hold on a changable humour.

We may enure ourselvs, by custom, to bear the extremities of wether without injury.

Excessive merrymment is the parent of greif.

Air is sensible to the touch by its motion, and by its resistance to bodies moved in it.

A polite address is sometimes the cloke of malice.

To practice virtue is the sure way to love it.

Many things are plausable in theory, which fail in practise.

Learning and knowlege must be attained by slow degrees; and are the reward only of dilligence and patience.

We should study to live peacably with all men.

A soul that can securly death defy,
And count it nature's priviledge to die.

Whatever promotes the interest of the soul, is also conducive to our present felicity.

Let not the sternness of virtue afright us: she will soon become aimable.

The spacious firmament on high,
 With all the blue etherial sky,
 And spangled heavens, a shineing frame,
 Their great Originel proclame.

Passion is the drunkenness of the mind: it supercedes the workings of reason.

If we are sincere, we may be assured of an advocate to intercede for us.

We ought not to consider the encrease of another's reputation, as a dimunition of our own.

The reumatism is a painful distemper, supposed to procede from acrid humors.

The beautiful and accomplished are too apt to study behaviour, rather than virtue.

The peazant's cabbın contains as much content as the sovereign's pallace.

True valor protects the feeble, and humbles the oppresser.

David, the son of Jesse, was a wise and valient man.

Prophecies and miracles proclaimed Jesus Christ to be the Savior of the world.

Esau sold his birthright for a savory mess of postage.

A regular and virteous education is an inestemable blessing.

Honor and shame from no condition rise:

Act well your part; there, all the honor lies.

The rigor of monkish disciplin often conceals great depravity of heart.

We should recollect, that, however favorable we may be to ourselves, we are rigourously examined by others.

SECTION V.

Key, p. 15.

VIRTUE can render youth, as well as old age, honorable.
 Rumor often tells false tales.

Weak minds are ruffled by trifling things.

The cabage-tree is very common in the Caribbee islands, where it grows to a prodigious heighth.

Visit the sick, feed the hungry, cloath the naked.

His smiles and tears are too artifitial to be relied on.

The most essensial virtues of a Christian, are love to God, and benevolence to man.

We should be chearful without levity.

A calender signifies a register of the year; and a calendar, a press in which clothiers smooth their cloth.

Integrity and hope are the sure paliatives of sorrow.

Camomile is an odouriferous plant, and possesses considerable medicinel virtues.

The gaity of youth should be tempered by the precepts of age.

Certainty, even on distresful occasions, is sometimes more elligible than suspence.

Still green with bays each antient alter stands,
Above the reach of sacriligious hands.

The most acceptable sacrifice is that of a cœntrite and humble heart.

We are accountable for whatever we patronize in others.

It marks a savage disposition, to tortur animals, to make them smart and agonise, for our diversion.

The edge of cloath, where it is closed by complicating the threads, is called the selvidge.

Soushong tea and Turkey coffee were his favorite beverage: chocolate he seldom drank.

The guilty mind cannot avoid many melancholly apprehensions.

If we injure others, we must expect retaliation.

Let every man be fully perswaded in his own mind.

Peace and honor are the sheeves of virtue's harvest.

The black earth, every where obvious on the surface of the ground, we call mold.

The Roman pontif claims to be the supream head of the church on earth.

High-seasoned food viciates the palate, and occasions a disrelish for plain fare.

The conscious receiver is as bad as the thief.

Alexander, the conquerer of the world, was, in fact, a robber and a murderer.

The Divine Being is not only the Creator, but the Ruler and Preserver of the world.

Honest endeavors, if persevered in, will finally be successful.

He who dies for religion, is a martyr: he who suffers for it, is a confessour.

In the paroxism of passion, we sometimes give occasion for a life of repentence.

The mist which envelops many studies, is dissipated when we approach them.

The voice is sometimes obstructed by a hoarsness, or by viscuous phlegm.

The desert shall rejoice, and blossom as the rose.

The fruit and sweetmeats set on table after the meat, are called the desert.

We traversed the flowry fields, till the falling dews admonished us to return.

SECTION VI.

Key, p. 17.

THERE is frequently a worm at the root of our most flourishing condition.

The stalk of ively is tough, and not fragil.

The roof is vaulted, and distills fresh water from every part of it.

Our imperfections are discernable by others, when we think they are concealed.

They think they shall be heard for there much speaking.

True criticism is not a censure, but a liberal art.

Integrity is our best defense against the evils of life.

No circumstance can licence evil, or dispence with the rules of virtue.

We may be cyphers in the world's estimation, whilst we are advancing our own and others' value.

The path of vertue is the path of peace.

A dipthong is the collision of two vowels to form one sound.

However forceable our temptations, they may be resisted.

I acknowledge my transgression; and my sin is ever before me.

The college of cardinals are the electors of the pope.

He had no colorable excuse to palliate his conduct.

Thy humourous vein, thy pleasing folly,

Lie all neglected, all forgot.

If we are so conceited as obstinately to reject all advice, we must expect a direktion of friends.

Cronology is the science of computeing and ajusting the periods of time.

In groves we live, and lay on mossy beds,

By chrystal streams, that murmur through the meads.

It is a secret cowardise which induces us to complement the vices of our superiors, to applaud the libertin, and laugh with the prophane.

The lark, each morning, waked me with her spritely lay.

There are no fewer than thirty-two species of the lilly.

We owe it to our visitors, as well as to ourselves, to entertain them with useful and sensible conversation.

Sponseters are those who become sureties for the children's education in the Christian Faith.

The warrier's fame is often purchased by the blood of thousands.

Hope exhilarates the mind, and is the grand elixir, under all the evils of life.

The incence of gratitude, whilst it expresses our duty, and honors our benefactor, perfumes and regails ourselves.

Improper arrangment of words and clauses are of two kinds: the one leads to a wrong meaning; the other leaves the meaning doubtfull.

The English are naturaly fancyfull, and, by that gloomy-nes and melancholy of temper which is so frequent in our nation, are often disposed to many wild notions, to which others are not liable.

About an age or two ago, this kind of wit was very much in vogue among our countrimen, who did not practice it for any oblique reason, but purely for the sake of being witty.

The Britons, dayly harased by cruel inroads from the Picts, were forced to cal in the Saxons for there defense.

Without some degree of patiense exercised under injrys, humane life would be rendered a state of perpetual hostility.

Some writers make a practise of omiting the relative, in a phrase of a diferent kind from the former, where they think the meaning can be understood without it.

Of what avail are the best principals, if he who poseses them is not subject to there influenc?

It is my wish to make this grammer practical, rather than speculative; and usefull, rather than ful of pedantry.

Neither the extreamly rich, nor the extreamly poor, but persons in the midle stations, are the happyest members of society.

We must be so just as to alow, that his intention was good, though the issue proved unsucesfull.

PART III.

EXERCISES IN SYNTAX.

CHAPTER I.

CONTAINING INSTANCES OF FALSE SYNTAX, DISPOSED
UNDER THE PARTICULAR RULES.

RULE I.

A verb must agree with its nominative case, in number and person: as, "I learn;" "Thou art improved;" "The birds sing."

Grammar, p. 142. Key, p. 20.

DISAPPOINTMENTS sinks the heart of man; but the renewal of hope give consolation.

The smiles that encourage severity of judgment, hides malice and insincerity.

He dare not act contrary to his instructions.

Fifty pounds of wheat contains forty pounds of flour.

The mechanism of clocks and watches were totally unknown a few centuries ago.

The number of the inhabitants of Great Britain and Ireland, do not exceed sixteen millions.

Nothing but vain and foolish pursuits delight some persons.

A variety of pleasing objects charm the eye.

So much both of ability and merit are seldom found.

In the deportment of Philip, a degree of awkwardness and dignity were blended.

He is a more methodical writer than Plutarch, or any other that write lives too hastily.

The inquisitive and curious is generally talkative.

To live soberly, righteously, and piously, are required of all men.

That it is our duty to promote the purity of our minds and bodies; to be just and kind to our fellow-creatures, and to be pious and faithful to Him that made us, admit not of any doubt in a rational and well-informed mind.

To be of a pure and humble mind, to exercise benevolence towards others, to cultivate piety towards God, is the sure means of becoming peaceful and happy.

It is an important truth, that religion, vital religion, the religion of the heart, are the most powerful auxiliaries of reason, in waging war with the passions, and promoting that sweet composure which constitute the peace of God.

The possession of our senses entire, of our limbs uninjured, of a sound understanding, of friends and companions, are often overlooked; though it would be the ultimate wish of many, who, as far as we can judge, deserves it as much as ourselves.

All that make a figure on the great theatre of the world, the employments of the busy, the enterprises of the ambitious, and the exploits of the warlike; the virtues which forms the happiness, and the crimes which occasions the misery of mankind; originates in that silent and secret recess of thought, which are hidden from every human eye.

2. If the privileges to which he has an undoubted right, and he has long enjoyed, should now be wrested from him, would be flagrant injustice.

These curiosities we have imported from China, and are similar to those which were, some time ago, brought from Africa.

Will martial flames for ever fire thy mind,
And never, never be to Heaven resign'd?

3. Two substantives, when they come together, and do

not signify the same thing, the former must be in the genitive case.

Virtue, however it may be neglected for a time, men are so constituted as ultimately to acknowledge and respect genuine merit.

4. The crown of virtue is peace and honour.

His chief occupation and enjoyment were controversy.

5. _____ Him destroy'd,
Or won to what may work his utter loss,
All this will soon follow.

_____ Whose gray top
Shall tremble, him descending.

RULE II.

Two or more nouns or pronouns in the singular number, joined by a copulative conjunction, expressed or understood, must have verbs, nouns, and pronouns, agreeing with them in the plural number: as, "Socrates and Plato were wise; they were the most eminent philosophers of Greece;" "The sun that rolls over our heads, the food that we receive, and the rest that we enjoy, daily admonish us of a superior and superintending Power."

Grammar, p. 145. Key, p. 24.

IDLENESS and ignorance is the parent of many vices.

Wisdom, virtue, happiness, dwells with the golden mediocrity.

And so was also James and John, the sons of Zebedee, who were partners with Simon.

Time and tide waits for no man.

His politeness and good disposition was, on failure of their effect, entirely changed.

Patience and diligence, like faith, removes mountains.

Humility and knowledge, with poor apparel, excels pride and ignorance under costly attire.

The planetary system, boundless space, and the immense ocean, affects the mind with sensations of astonishment.

Humility and love, whatever obscurities may involve religious tenets, constitutes the essence of true religion.

Religion and virtue, our best support and highest honour, confers on the mind principles of noble independence.

What signifies the counsel and care of preceptors, when youth think they have no need of assistance?

Irregularity and want of method is supportable only in men of great learning and genius.

He returned to Rome, where triumphant honours, and a statue crowned with laurel, was decreed him.

Honour, justice, and religion itself, was blasphemed by these profligate wretches.

Anger and impatience is always unreasonable.

The fertilizing rains of spring, and the ripening heats of autumn, strikingly demonstrates the care of Providence.

The examples which follow, are suited to the notes and observations under RULE II.

Grammar, p. 146. Key, p. 25.

1. Much does human pride and self-complacency require correction.

Luxurious living, and high pleasures, begets a languor and satiety that destroys all enjoyment.

Pride and self-sufficiency stifles sentiments of dependence on our Creator: levity and attachment to worldly pleasures, destroys the sense of gratitude to him.

2. Good order in our affairs, not mean savings, produce great profits.

The following treatise, together with those that accompany it, were written, many years ago, for my own private satisfaction.

That great senator, in concert with several other eminent persons, were the projectors of the revolution.

Virtue, joined to knowledge and wealth, confer great influence and respectability. But knowledge, with wealth united, if virtue is wanting, have a very limited influence, and are often despised.

That superficial scholar and critic, like some renowned critics of our own, have furnished most decisive proofs, that they knew not the characters of the Hebrew language.

The buildings of the institution have been enlarged; the expense of which, added to the increased price of provisions, render it necessary to advance the terms of admission.

3. Thou, and the gardener, and the huntsman, must share the blame of this business amongst them.

My sister and I, as well as my brother, are daily employed in their respective occupations.

4. To be wise in our own eyes, to be wise in the opinion of the world, and to be wise in the sight of God, is three very different things.

RULE III.

Two or more nouns or pronouns in the singular number, joined by a disjunctive conjunction, or by more than one, must have verbs, nouns, and pronouns, agreeing with them in the singular number: as, "Ignorance or negligence has caused this mistake;" "John, James, or Joseph, intends to accompany me;" "There is, in many minds, neither knowledge nor understanding."

Grammar, p. 148. Key, p. 26.

MAN's happiness or misery are, in a great measure, put into his own hands.

Man is not such a machine as a clock or a watch, which move merely as they are moved.

Despise no infirmity of mind or body, nor any condition of life; for they are, perhaps, to be your own lot.

Speaking impatiently to servants, or any thing that betrays inattention or ill-humour, are certainly criminal.

There are many faults in spelling, which neither analogy nor pronunciation justify.

When sickness, infirmity, or reverse of fortune, affect us, the sincerity of friendship is proved.

Let it be remembered, that it is not the uttering, or the hearing of certain words, that constitute the worship of the Almighty.

A tart reply, a proneness to rebuke, or a captious and contradictory spirit, are capable of imbittering domestic life, and of setting friends at variance.

He knows not what spleen, languor, or listlessness are.

Neither death nor torture were sufficient to subdue the minds of Cargill and his intrepid followers.

Those whom the splendour of rank, or the extent of their capacity, have placed upon the summit of human life, have not often given any just occasion to envy in those who look up to them from a lower station.

The following sentences exemplify the notes and observations under RULE III.

Grammar, p. 148. Key, p. 27.

1. Either thou or I art greatly mistaken in our judgment on this subject.

I or thou am the person who must undertake the business proposed.

2. Both of the scholars, or one of them at least, was present at the transaction.

Some parts of the ship and cargo were recovered; but neither the sailors nor the captain was saved.

Whether one person or more was concerned in the business, does not yet appear.

The cares of this life, or the deceitfulness of riches, has choked the seeds of virtue in many a promising mind.

RULE IV.

A noun of multitude, or a collective noun, according as it signifies unity or plurality of idea, may have a verb or pronoun agreeing with it, either in the singular or plural number: as, "The meeting was large;" "The parliament is dissolved;" "The nation is powerful;" "My people do not consider: they have not known me;" "The multitude eagerly pursue pleasure as their chief good;" "The council were divided in their sentiments."

Grammar, p. 148. Key, p. 27.

THE people rejoices in that which should give it sorrow.

THE flock, and not the fleece, are, or ought to be, the objects of the shepherd's care.

THE court have just ended, after having sat through the trial of a very long cause.

THE crowd were so great, that the judges with difficulty made their way through them.

THE corporation of York consist of a mayor, aldermen, and a common council.

THE British parliament are composed of king, lords, and commons.

WHEN the nation complain, the rulers should listen to their voice.

IN the days of youth, the multitude eagerly pursues pleasure as its chief good.

THE church have no power to inflict corporal punishment.

THE fleet were seen sailing up the channel.

THE regiment consist of a thousand men.

The meeting have established several salutary regulations.

The council was not unanimous, and it separated without coming to any determination.

The fleet is all arrived, and moored in safety.

This people draweth near to me with their mouth, and honoureth me with their lips; but their heart is far from me.

The committee was divided in its sentiments, and it has referred the business to the general meeting.

The committee were very full, when this point was decided; and their judgment has not been called in question.

Why do this generation wish for greater evidence, when so much is already given?

The remnant of the people were persecuted with great severity.

Never were any people so much infatuated as the Jewish nation.

The shoal of herrings were of an immense extent.

No society are chargeable with the disapproved misconduct of particular members.

The annals of history does not afford an instance of more flagrant usurpation.

A detachment of Roman troops were shipwrecked upon the coasts of Britain.

The army were dispersed into small parties, which, in that condition, was easily defeated by the Romans.

The voluptuous consumes their wealth; the miser hides it.

The whole number slain in both armies were six thousand five hundred.

RULE V.

Pronouns must always agree with their antecedents, and the nouns for which they stand, in gender, number, and person: as, "This is the friend whom I love;" "That is the

vice which I hate;" "The king and the queen have put on their robes;" "The moon appears, and she shines; but the light is not her own."

The relative is of the same person as the antecedent, and the verb agrees with it accordingly: as, "Thou who lovest wisdom;" "I who speak from experience."

Grammar, p. 149. Key, p. 29.

THE exercise of reason appears as little in these sportsmen as in the beasts whom they sometimes hunt, and by whom they are sometimes hunted.

They which seek wisdom will certainly find her.

The male amongst birds seems to discover no beauty, but in the colour of its species.

Take handfuls of ashes of the furnace, and let Moses sprinkle it towards heaven, in the sight of Pharaoh, and it shall become small dust.

Rebecca took goodly raiment, which were with her in the house, and put them upon Jacob.

The wheel killed another man, which is the sixth which have lost their lives by this means.

The fair sex, whose task is not to mingle in the labours of public life, has its own part assigned it to act.

The Hercules man-of-war foundered at sea: she over-set, and lost most of her men.

The mind of man cannot be long without some food to nourish the activity of his thoughts.

What is the reason that our language is less refined than those of Italy, Spain, or France?

I do not think any one should incur censure for being tender of their reputation.

Thou who hast been a witness of the fact, can give an account of it.

In religious concerns, or what is conceived to be such, every man must stand or fall by the decision of the Great Judge.

Something like what have been here premised, are the conjectures of Dryden.

A man may see a metaphor, or an allegory, in a picture as well as read them in a description.

Thou great First Cause, least understood!
Who all my sense confined,
To know but this, that thou art good,
And that myself am blind.
Yet gave me in this dark estate, &c.
What art thou, speak, that on designs unknown,
While others sleep, thus range the camp alone?

The sun presented a red, broad, fiery orb, round whom the dark clouds alternately closed.

Differences of opinion promote inquiry, discussion, and knowledge; it helps to keep up attention to religious subjects, and a concern about it.

When a nation once loses their regard to justice, when they do not look upon it as something inviolable, we may venture to pronounce it hastening to their ruin.

The following examples are adapted to the notes and observations under RULE V.

Grammar, p. 150. Key, p. 31.

1. Whoever entertains such an opinion, he judges erroneously.

The cares of this world they often choke the growth of virtue.

Disappointments and afflictions, however disagreeable, they often improve us.

2. Moses was the meekest man whom we read of in the Old Testament.

Humility is one of the most amiable virtues which we can possess.

They are the same persons who assisted us yesterday.

The men and things which he has studied, have not improved his morals.

3. Howsoever beautiful they appear, they have no real merit.

In whatsoever light we view him, his conduct will bear inspection.

On whichever side they are contemplated, they appear to advantage.

However much he might despise the maxims of the king's administration, he kept a total silence on that subject.

4. Which of them two persons has most distinguished himself?

None more impatiently suffer injuries, than those that are most forward in doing them.

5. He would not be persuaded but what I was greatly in fault.

These commendations of his children, appear to have been made in somewhat an injudicious manner.

6. He instructed and fed the crowds who surrounded him.

Sidney was one of the wisest and most active governors, whom Ireland had enjoyed for several years.

He was the ablest minister which James ever possessed.

The court, who gives currency to manners, ought to be exemplary.

I am happy in the friend which I have long proved.

7. The child whom we have just seen, is wholesomely fed, and not injured by bandages or clothing.

He is like a beast of prey, who destroys without pity.

8. Having once disgusted him, he could never regain the favour of Nero, who was indeed another name for cruelty.

Flattery, whose nature is to deceive and betray, should be avoided as the poisonous adder.

Who of those men came to his assistance?

9. The king dismissed his minister without any inquiry; who had never before committed so unjust an action.

There are millions of people in the empire of China, whose support is derived almost entirely from rice.

10. It is remarkable his continual endeavours to serve us, notwithstanding our ingratitude.

It is indisputably true his assertion, though it is a paradox.

11. Ah! unhappy thee, who art deaf to the calls of duty and of honour.

Oh! happy we, surrounded with so many blessings.

RULE VI.

The relative is the nominative case to the verb, when no other nominative comes between it and the verb: as, "The master who taught us;" "The trees which are planted."

When a nominative comes between the relative and the verb, the relative is governed by some word in its own member of the sentence: as, "He who preserves me, to whom I owe my being, whose I am, and whom I serve, is eternal."

Grammar, p. 152. Key, p. 33.

WE are dependent on each other's assistance: whom is there that can subsist by himself?

If he will not hear his best friend, whom shall be sent to admonish him?

Whom that has the spirit of a man, would suffer himself to be so degraded?

They, who much is given to, will have much to answer for.

It is not to be expected, that they whom, in early life, have been dark and deceitful, should afterwards become fair and ingenuous.

They who have laboured to make us wise and good, are the persons who we ought to love and respect, and who we ought to be grateful to.

The persons, who conscience and virtue support, may smile at the caprices of fortune.

From the character of those who you associate with, your own will be estimated.

That is the student who I gave the book to, and whom, I am persuaded, deserves it.

The servants who he raised from a menial state, betrayed his interests.

Whoso slandereth his neighbour, them I will cut off: he that hath a high look and a proud heart, will not I suffer.

1. Of whom were the articles bought? Of a mercer; he who resides near the mansion-house.

Was any person besides the mercer present? Yes, both him and his clerk.

Who was the money paid to? To the mercer and his clerk.

Who counted it? Both the clerk and him.

RULE VII.

When the relative is preceded by two nominatives of different persons, the relative and the verb may agree in person with either; but care should be taken to make the relative agree with its proper antecedent; as, "I am the man who commands you;" or, "I am the man who command you."

Grammar, p. 163. Key, p. 34.

I ACKNOWLEDGE that I am the person, who adopt that sentiment, and maintains the propriety of such measures.

Thou art the friend that hast often relieved me, and that has not deserted me now in the time of peculiar need.

I am the man who approves of wholesome discipline, and who recommends it to others; but I am not a person who promotes useless severity, or who objects to mild and generous treatment.

I perceive that thou art a pupil, who possesses bright parts, but who hast cultivated them but little.

Thou art he who breathest on the earth with the breath of spring, and who covereth it with verdure and beauty.

I am the Lord thy God, who teacheth thee to profit, and who lead thee by the way thou shouldst go.

Thou art the Lord who did choose Abraham, and broughtest him forth out of Ur of the Chaldees.

RULE VIII.

Every adjective belongs to a substantive, expressed or understood: as, "He is a good, as well as a wise man;" "Few are happy," that is, "few persons," &c.

The pronominal adjectives, this, that, these, those; and the numerals, one, two, three, &c. must agree in number with their substantives: as, "This book, these books; that sort, those sorts; one girl, ten girls; another road, other roads."

Grammar, p. 153. Key, p. 34.

THESE kind of indulgences soften and injure the mind.

Instead of improving yourselves, you have been playing this two hours.

Those sort of favours did real injury, under the appearance of kindness.

The chasm made by the earthquake was twenty foot broad, and one hundred fathoms in depth.

How many a sorrow should we avoid, if we were not industrious to make them!

He saw one or more persons enter the garden.

The examples which follow, are suited to the notes and observations under RULE VIII.

Grammar, p. 164. Key, p. 35.

I. ADJECTIVE PRONOUNS.

1. Charles was extravagant, and by this mean became poor and despicable.

It was by that ungenerous mean that he obtained his end.

Industry is the mean of obtaining competency.

Though a promising measure, it is a mean which I cannot adopt.

This person embraced every opportunity to display his talents; and by these means rendered himself ridiculous.

Joseph was industrious, frugal, and discreet; and by this means obtained property and reputation.

2. Religion raises men above themselves; irreligion sinks them beneath the brutes: that, binds them down to a poor, pitiable speck of perishable earth; this, opens for them a prospect to the skies.

More rain falls in the first two summer months, than in the first two winter ones: but it makes a much greater show upon the earth in those than in these; because there is a much slower evaporation.

Rex and Tyrannus are of very different characters. The one rules his people by laws to which they consent; the other, by his absolute will and power: this is called freedom; that, tyranny.

3. Each of them, in their turn, receive the benefits to which they are entitled.

My counsel to each of you is, that you should make it your endeavour to come to a friendly agreement.

By discussing what relates to each particular, in their order, we shall better understand the subject.

Every person, whatever be their station, are bound by the duties of morality and religion.

Every leaf, every twig, every drop of water, teem with life.

Every man's heart and temper is productive of much inward joy or bitterness.

Whatever he undertakes, either his pride or his folly disgust us.

Neither of those men seem to have any idea, that their opinions may be ill-founded.

When benignity and gentleness reign within, we are always least in hazard from without: every person, and every occurrence, are beheld in the most favourable light.

On either side of the river was there the tree of life.

II. ADJECTIVES.

4. She reads proper, writes very neat, and composes accurate.

He was extreme prodigal, and his property is now near exhausted.

They generally succeeded; for they lived conformable to the rules of prudence.

We may reason very clear, and exceeding strong, without knowing that there is such a thing as a syllogism.

He had many virtues, and was exceeding beloved.

The amputation was exceeding well performed, and saved the patient's life.

He came agreeable to his promise, and conducted himself suitable to the occasion.

He speaks very fluent, reads excellent, but does not think very coherent.

He behaved himself submissive, and was exceeding careful not to give offence.

They rejected the advice, and conducted themselves exceedingly indiscreetly.

He is a person of great abilities, and exceeding upright;

and is like to be a very useful member of the community.

The conspiracy was the easier discovered, from its being known to many.

Not being fully acquainted with the subject, he could affirm no stronger than he did.

He was so deeply impressed with the subject, that few could speak nobler upon it.

We may credit his testimony; for he says express, that he saw the transaction.

Use a little wine for thy stomach's sake, and thine often infirmities.

From these favourable beginnings, we may hope for a soon and prosperous issue.

He addressed several exhortations to them, suitably to their circumstances.

Conformably to their vehemence of thought, was their vehemence of gesture.

We should implant in the minds of youth, such seeds and principles of piety and virtue, as are likely to take soonest and deepest root.

Such an amiable disposition will secure universal regard. Such disinterested virtues seldom occur.

5. 'Tis more easier to build two chimneys than to maintain one.

The tongue is like a race-horse; which runs the faster the lesser weight it carries.

The pleasures of the understanding are more preferable than those of the imagination, or of sense.

The nightingale sings: hers is the most sweetest voice in the grove.

The Most Highest hath created us for his glory, and our own happiness.

The Supreme Being is the most wisest, and most powerfulest, and the most best of beings.

6. Virtue confers the supremest dignity on man; and should be his chiefest desire.

His assertion was more true than that of his opponent; nay, the words of the latter were most untrue.

His work is perfect; his brother's, more perfect; and his father's, the most perfect of all.

6. A talent of this kind would, perhaps, prove the likeliest of any other to succeed.

He is the strongest of the two, but not the wisest.

He spoke with so much propriety, that I understood him the best of all the others, who spoke on the subject.

Eve was the fairest of all her daughters.

8. He spoke in a distinct enough manner to be heard by the whole assembly.

Thomas is equipped with a new pair of shoes, and a new pair of gloves: he is the servant of an old rich man.

The two first in the row are cherry-trees, the two others are pear-trees.

RULE IX.

The article a or an agrees with nouns in the singular number only, individually or collectively: as, "A Christian, an infidel; a score, a thousand."

The definite article the may agree with nouns in the singular or plural number: as, "The garden, the houses, the stars."

The articles are often properly omitted: when used, they should be justly applied, according to their distinct nature: as, "Gold is corrupting; The sea is green; A lion is bold."

Grammar, p. 160. Key, p. 39.

THE fire, the air, the earth, and the water, are four elements of the philosophers.

Reason was given to a man to control his passions.

We have within us an intelligent principle, distinct from body and from matter.

A man is the noblest work of creation.

Wiseest and best men sometimes commit errors.

Beware of drunkenness: it impairs understanding; wastes an estate; destroys a reputation; consumes the body; and renders a man of the brightest parts the common jest of the meanest clown.

He is a much better writer than a reader.

The king has conferred on him the title of a duke.

There are some evils of life, which equally affect prince and people.

We must act our part with a constancy, though reward of our constancy be distant.

We are placed here under a trial of our virtue.

The virtues like his are not easily acquired. Such qualities honour the nature of man.

Purity has its seat in the heart; but extends its influence over so much of outward conduct, as to form the great and material part of a character.

The profligate man is seldom or never found to be the good husband, the good father, or the beneficent neighbour.

True charity is not the meteor, which occasionally glares; but the luminary, which, in its ordinary and regular course, dispenses benignant influence.

The following sentences exemplify the notes and observations under RULE IX.

Grammar, p. 161. Key, p. 40.

1. He has been much censured for conducting himself with a little attention to his business.

So bold a breach of order, called for little severity in punishing the offender.

His error was accompanied with so little contrition and candid acknowledgment, that he found a few persons to intercede for him.

There were so many mitigating circumstances attending

his misconduct, particularly that of his open confession, that he found few friends who were disposed to interest themselves in his favour.

As his misfortunes were the fruit of his own obstinacy, a few persons pitied him.

2. The fear of shame, and desire of approbation, prevent many bad actions.

In this business, he was influenced by a just and generous principle.

He was fired with desire of doing something, though he knew not yet, with distinctness, either end or means.

3. At worst, I could but incur a gentle reprimand.

At best, his gift was but a poor offering, when we consider his estate.

RULE X.

One substantive governs another, signifying a different thing; in the possessive or genitive case: as, 'My father's house;' "Man's happiness;" "Virtue's reward."

Grammar, p. 164. Key, p. 40.

My ancestors virtue is not mine.

His brothers offence will not condemn him.

I will not destroy the city for ten sake.

Nevertheless, Asa his heart was perfect with the Lord.

A mothers tenderness and a fathers care are natures gifts' for mans advantage.

A mans manner's frequently influence his fortune.

Wisdoms precepts' form the good mans interest and happiness.

The following examples are adapted to the notes and observations under RULE X.

Grammar, p. 164. Key, p. 41.

1. It was the men's, women's, and children's lot, to suffer great calamities.

Peter's, John's, and Andrew's occupation was that of fishermen.

This measure gained the king, as well as the people's approbation.

Not only the counsel's and attorney's, but the judge's opinion, also favoured his cause.

2. And he cast himself down at Jesus feet.

Moses rod was turned into a serpent.

For Herodias sake, his brother Philips wife.

If ye suffer for righteousness's sake, happy are ye.

Ye should be subject for conscience's sake.

3. They very justly condemned the prodigal's, as he was called, senseless and extravagant conduct.

They implicitly obeyed the protector's, as they called him, imperious mandates.

4. I bought the knives at Johnson's the cutler's.

The silk was purchased at Brown's, the mercer's and haberdasher's.

Lord Feversham the general's tent.

This palace had been the Grand Sultan's Mahomet's.

I will not for David's thy father's sake.

He took refuge at the governor, the king's representative's.

Whose works are these? They are Cicero, the most eloquent of men's.

5. The world's government is not left to chance.

She married my son's wife's brother.

This is my wife's brother's partner's house.

It was necessary to have both the physician's and the surgeon's advice.

The extent of the prerogative of the king of England, is sufficiently ascertained.

6. This picture of the king's does not much resemble him.

These pictures of the king were sent to him from Italy.

This estate of the corporation's is much encumbered:

That is the eldest son of the king of England's.

7. What can be the cause of the parliament neglecting so important a business?

Much depend's on this rule being observed.

The time of William making the experiment, at length arrived.

It is very probable, that this assembly was called, to clear some doubt which the king had, about the lawfulness of the Hollanders their throwing off the monarchy of Spain, and their withdrawing entirely their allegiance to that crown.

If we alter the situation of any of the words, we shall presently be sensible of the melody suffering.

Such will ever be the effect of youth associating with vicious companions.

RULE XL

Active verbs govern the objective case: as, "Truth ennobles her;" "She comforts me;" "They support us;" "Virtue rewards them that follow her."

Grammar, p. 168. Key, p. 43.

THEY who opulence has made proud, and who luxury has corrupted, cannot relish the simple pleasures of nature.

You have reason to dread his wrath, which one day will destroy ye both.

Who have I reason to love so much as this friend of my youth?

Ye, who were dead, hath he quickened.

Who did they entertain so freely?

The man who he raised from obscurity, is dead.

Ye only have I known, of all the families of the earth.

He and they we know; but who are you?

She that is idle and mischievous, reprove sharply.

Who did they send to him, on so important an errand?

That is the friend who you must receive cordially, and who you cannot esteem too highly.

He invited my brother and I to see and examine his library.

He who committed the offence, you should correct, not I who am innocent.

We should fear and obey the Author of our being, even He who has power to reward or punish us for ever.

Whatever others do, let thou and I perform our duty.

He that is diligent, I desire you will commend.

He who has proved his integrity, employ in confidential affairs.

She that is good and diligent, treat with kindness.

The examples which follow, are suited to the notes and observations under RULE XI.

Grammar, p. 168. Key, p. 44.

1. Though he now takes pleasure in them, he will one day repent him of indulgences so unwarrantable.

The nearer his virtues approached him to the great example before him, the humbler he grew.

It will be very difficult to agree his conduct with the principles he professes.

2. To ingratiate with some, by traducing others, marks a base and despicable mind.

I shall premise with two or three general observations.

3. If such maxims and such practices prevail, what has become of decency and virtue?

I have come according to the time proposed; but I have fallen upon an evil hour.

The mighty rivals are now at length agreed.

The influence of his corrupt example was then entirely ceased.

He was entered into the connexion, before the consequences were considered.

4.* Well may you be afraid; it is him indeed.

I would act the same part if I were him, or in his situation.

Search the Scriptures; for in them ye think ye have eternal life: and they are them which testify of me.

Be composed: it is me: you have no cause for fear.

I cannot tell who has befriended me, unless it is him from whom I have received many benefits.

I know not whether it were them who conducted the business; but I am certain it was not him.

He so much resembled my brother, that, at first sight, I took it to be he.

After all their professions, is it possible to be them?

It could not have been her; for she always behaves discreetly.

If it was not him, who do you imagine it to have been?

Who do you think him to be?

Whom do the people say that we are?

5. Whatever others do, let thou and I act wisely.

Let them and we unite to oppose this growing evil.

* When the verb *to be* is understood, it has the same case before and after it, as when it is expressed; as, "He seems the leader of the party;" "He shall continue steward;" "They appointed me executor;" "I supposed him a man of learning;" that is, "He seems to be the leader of the party," &c.—Nouns in apposition are in the same case; as, "We named the man Pompey;" "They may term Charles a visionary, but they cannot call him a deceiver;" "Hortensius died a martyr;" "The gentle Sidney lived the shepherd's friend."

RULE XII.

One verb governs another that follows it, or depends upon it, in the infinitive mood: as, "Cease to do evil: learn to do well." "We should be prepared to render an account of our actions."

The preposition to, though generally used before the latter verb, is sometimes properly omitted: as, "I heard him say it;" instead of, "to say it."

Grammar, p. 170. Key, p. 45.

It is better live on a little, than outlive a great deal.

You ought not walk too hastily.

I wish him not wrestle with his happiness.

I need not to solicit him to do a kind action.

I dare not to proceed so hastily, lest I should give offence.

I have seen some young persons to conduct themselves very discreetly.

The following sentences exemplify the notes and observations under Rule XII.

Grammar, p. 170. Key, p. 45.

1. It is a great support to virtue, when we see a good mind to maintain its patience and tranquillity, under injuries and affliction, and to cordially forgive its oppressors.

It is the difference of their conduct, which makes us to approve the one, and to reject the other.

We should not be like many persons, to depreciate the virtues which we do not possess.

To see young persons who are courted by health and pleasure, to resist all the allurements of vice, and to steadily pursue virtue and knowledge, is cheering and delightful to every good mind.

They acted with so much reserve, that some persons doubted them to be sincere.

And the multitude wondered, when they saw the lame to walk, and the blind to see.

It requires resolute modesty and humility, to make a man to reject and despise flattery.

RULE XIII.

In the use of words and phrases, which, in point of time; relate to one another, the order of time must be observed. Instead of saying, "The Lord hath given, and the Lord hath taken away," we should say, "The Lord gave," &c. Instead of, "I remember him these many years," it should be, "I have remembered him," &c.

Grammar, p. 171. Key, p. 46.

THE next new year's day, I shall be at school three years.

And he that was dead, sat up, and began to speak.

I should be obliged to him, if he will gratify me in that particular.

And the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame walk, and the blind seeing.

History-painters would have found it difficult to have invented such a species of beings.

From a conversation I once had with him, he appeared to study Homer with great care and attention.

These circumstances made it necessary for them to have lost no time.

I cannot excuse the remissness of those, whose business it should have been, as it certainly was their interest, to have interposed their good offices in our behalf.

I have compassion on the multitude, because they continue with me now three days.

In the treasury belonging to the cathedral in this city, is preserved with the greatest veneration, for upwards of

six hundred years, a dish which they pretend to be made of emerald.

The court of Rome gladly laid hold on all the opportunities which the imprudence, weakness, or necessities of princes, afford it, to extend its authority.

Fierce as he moved, his silver shafts resound.

They maintained that Scripture conclusion, that all mankind rise from one head.

John will earn his wages, when his service is completed.

Ye will not come unto me, that ye might have life.

Be that as it will, he cannot justify his conduct.

I have been at London a year, and seen the king last summer.

After we visited London, we returned, content and thankful, to our retired and peaceful habitation.

Titus gave express orders, and used great endeavours, to have saved the temple.

All I have to do at present, shall be, to make some reflections on what has been said.

I was once thinking to have written a poem in imitation of Thomson's Seasons.

I expected to have dined with my family at Hampstead to-day, but was disappointed.

The following examples are adapted to the notes and observations under RULE XIII.

Grammar, p. 172. Key, p. 47.

1. I purpose to go to London in a few months, and, after I shall finish my business there, to proceed to America.

These prosecutions of William seem to be the most iniquitous measures pursued by the court, during the time that the use of parliaments was suspended.

From the little conversation I had with him, he appeared to have been a man of letters.

I always intended to have rewarded my son according to his merit.

It would, on reflection, have given me great satisfaction, to relieve him from that distressed situation.

It required so much care, that I thought I should have lost it before I reached home.

We have done no more than it was our duty to have done.

He would have assisted one of his friends, if he could do it without injuring the other; but, as that could not have been done, he avoided all interference.

Must it not be expected, that he would have defended an authority, which had been so long exercised without controversy?

These enemies of Christianity were confounded, whilst they were expecting to have found an opportunity to have betrayed its author.

His sea-sickness was so great, that I often feared he would have died before our arrival.

If these persons had intended to deceive, they would have taken care to have avoided what would expose them to the objections of their opponents.

It was a pleasure to have received his approbation of my labours.

It would have afforded me still greater pleasure, to receive his approbation at an earlier period; but to receive it at all, reflected credit upon me.

To be censured by him, would have proved an insuperable discouragement.

Him portion'd maids, apprenticed orphans bless'd,
The young who labour, and the old who rest.

RULE XIV.

Participles govern words in the same manner as the verbs do from which they are derived: as, "I am weary with

hearing him;" "She was instructing us;" "He was admonishing them."

Grammar, p. 172. Key, p. 49.

ESTEEMING themselves wise, they became fools.

Suspecting not only ye, but they also, I was studious to avoid all intercourse.

I could not avoid considering, in some degree, they as enemies to me; and thou as a suspicious friend.

From having exposed himself too freely in different climates, he entirely lost his health.

The examples which follow, are suited to the notes and observations under RULE XIV.

Grammar, p. 173. Key, p. 49.

1. By observing of truth, thou wilt command esteem, as well as secure peace.

He prepared them for this event, by the sending to them proper information.

A person may be great or rich by chance; but cannot be wise or good, without the taking pains for it.

Nothing could have made her so unhappy, as the marrying the man who possessed such principles.

The changing times and seasons, the removing and setting up kings, belong to Providence alone.

The middle station of life seems to be the most advantageously situated for gaining of wisdom. Poverty turns our thoughts too much upon the supplying our wants; and riches, upon the enjoying our superfluities.

Pliny, speaking of Cato the Censor's disapproving the Grecian orators, expressed himself thus.

Propriety of pronounciation is the giving to every word that sound, which the most polite usage of the language appropriates to it.

The not attending to this rule, is the cause of a very common error.

This was, in fact, a converting the deposite to his own use.

His memory was perpetuated, by the building a church to his name.

The defending a bad cause, is as disgraceful as the cause itself.

Is not Aristotle as renowned for teaching of the world with his pen, as Alexander was for the conquering it with his sword?

2. There will be no danger of their spoiling their faces, or of their gaining converts.

For his avoiding that precipice, he is indebted to his friend's care.

It was from our misunderstanding the directions, that we lost our way.

In tracing of his history, we discover little that is worthy of imitation.

By reading of books written by the best authors, his mind became highly improved.

3. By too eager pursuit, he run a great risk of being disappointed.

He had not long enjoyed repose, before he begun to be weary of having nothing to do.

He was greatly heated, and drunk with avidity.

Though his conduct was, in some respects, exceptionable, yet he dared not commit so great an offence, as that which was proposed to him.

A second deluge learning thus o'er-run;
And the monks finish'd what the Goths begun.

If some events had not fell out very unexpectedly, I should have been present.

He would have went with us, had he been invited.

He returned the goods which he had stole, and made all the reparation in his power.

They have chose the part of honour and virtue.

His vices have weakened his mind, and broke his health.

He had mistook his true interest, and found himself forsook by his former adherents.

The bread that has been eat is soon forgot.

No contentions have arose amongst them since their reconciliation.

The cloth had no seam, but was wove throughout.

The French language is spoke in every state in Europe.

His resolution was too strong to be shook by slight opposition.

He was not much restrained afterwards, having took improper liberties at first.

He has not yet wore off the rough manners, which he brought with him.

You, who have forsook your friends, are entitled to no confidence.

They who have bore a part in the labour, shall share the rewards.

When the rules have been wantonly broke, there can be no plea for favour.

He writes as the best authors would have wrote, had they writ on the same subject.

He heapt up great riches, but past his time miserably.

He talkt and stampd with such vehemence, that he was suspected to be insane.

RULE XV.

Adverbs, though they have no government of case, tense, &c. require an appropriate situation in the sentence; namely, for the most part before adjectives, after verbs active or neuter, and frequently between the auxiliary and the verb: as, "He made a very sensible discourse; he spoke unaffectedly and forcibly, and was attentively heard by the whole assembly."

Grammar, p. 174. Key, p. 52.

He was pleasing not often, because he was vain.

William nobly acted, though he was unsuccessful.

We may happily live, though our possessions are small.

From whence we may date likewise the period of this event.

It cannot be impertinent or ridiculous, therefore, to remonstrate.

His health being not impaired, he undertook another voyage immediately.

He offered an apology, which being not admitted, he became submissive.

These things should be never separated.

Unless he have more government of himself, he will be always discontented.

Never sovereign was so much beloved by the people.

He was determined to invite back the king, and to call together his friends.

So well educated a boy gives great hopes to his friends.

Not only he found her employed, but pleased and tranquil also.

We always should prefer our duty to our pleasure.

It is impossible continually to be at work.

The heavenly bodies are in motion perpetually.

Having not known, or having not considered, the measures proposed, he failed of success.

My opinion was given on rather a cursory perusal of the book.

These rules will clearly be understood, after they have diligently been studied.

It is too common with mankind, to be engrossed, and overcome totally, by present events.

When the Romans were pressed with a foreign enemy, the women contributed all their rings and jewels voluntarily, to assist the government.

He gave them courage to carry further their opposition.

We are not agreeable equally always.

In the correct disposition of adverbs, the ear carefully requires to be consulted, as well as the sense.

The following sentences exemplify the notes and observations under RULE XV.

Grammar, p. 175. Key, p. 53.

1. They could not persuade him, though they were never so eloquent.

If some persons' opportunities were never so favourable, they would be too indolent to improve them.

2. He drew up a petition, where he too freely represented his own merits.

His follies had reduced him to a situation where he had much to fear, and nothing to hope.

It is reported that the prince will come here to-morrow.

George is active: he walked there in less than an hour.

Where are you all going in such haste?

Whither have they been since they left the city?

From hence appears the difficulty of doing what you propose.

3. Charles left the seminary too early, since when he has made very little improvement.

Nothing is better worth the while of young persons, than the acquisition of knowledge and virtue.

Wisdom is capable only of leading us to real happiness.

I shall only take notice of those duties which are most essential.

RULE XVI.

Two negatives, in English, destroy each other, or are equivalent to an affirmative: as, "Nor did they not perceive him;" that is, "they did perceive him." "His language, though inelegant, is not ungrammatical;" that is, "it is grammatical."

Grammar, p. 177. Key, p. 54.

NEITHER riches nor honours, nor no such perishing goods, can satisfy the desires of an immortal spirit.

Be honest, nor take no shape nor semblance of disguise.

We need not, nor do not, confine his operations to narrow limits.

I am resolved not to comply with the proposal, neither at present, nor at any other time.

There cannot be nothing more insignificant than vanity.

Nothing never affected her so much as this misconduct of her child.

Do not interrupt me yourselves, nor let no one disturb my retirement.

These people do not judge wisely, nor take no proper measures to effect their purpose.

The measure is so exceptionable, that we cannot by no means permit it.

I have received no information on the subject, neither from him nor from his friend.

Precept nor discipline is not so forcible as example.

The king nor the queen was not at all deceived in the business.

I have taken care that no one shall suffer no injury.

He has not eaten no bread, nor drunk no water, these two days.

Some of these descriptions are no where else to be found, neither in Grecian nor in Roman history.

RULE XVII.

Prepositions govern the objective case: as, "I have heard a good character of her;" "From him that is needy turn not away;" "A word to the wise is sufficient for them;" "Strength of mind is with them that are pure in heart."

Grammar, p. 178. Key, p. 55.

WE are all accountable creatures, each for hisself.

They willingly, and of themselves, endeavoured to make up the difference.

He laid the suspicion upon somebody, I know not who, in the company.

I hope it is not I who he is displeased with.

To poor we, there is not much hope remaining.

Does that boy know who he speaks to? Who does he offer such language to?

It was not he that they were so angry with.

What concord can subsist between those who commit crimes, and they who abhor them?

The person who I travelled with, has sold the horse which he rode on during our journey.

It is not I he is engaged with.

Who did he receive that intelligence from?

The following examples are adapted to the notes and observations under RULE XVII.

Grammar, p. 178. Key, p. 56.

1. To have no one whom we heartily wish well to, and whom we are warmly concerned for, is a deplorable state.

He is a friend whom I am highly indebted to.

2. On these occasions, the pronoun is governed by, and consequently agrees with, the preceding word.

They were refused entrance into, and forcibly driven from, the house.

3. We are often disappointed of things, which, before possession, promised much enjoyment.

I have frequently desired their company, but have always hitherto been disappointed in that pleasure.

4. She finds a difficulty of fixing her mind.

Her sobriety is no derogation to her understanding.

There was no water, and he died for thirst.

We can fully confide on none but the truly good.

I have no occasion of his services.

Many have profited from good advice.

Many ridiculous practices have been brought in vogue.

The error was occasioned by compliance to earnest entreaty.

This is a principle in unison to our nature.

We should entertain no prejudices to simple and rustic persons.

They are at present resolved of doing their duty.

That boy is known under the name of the Idler.

Though conformable with custom, it is not warrantable.

This remark is founded in truth.

His parents think on him, and his improvements, with pleasure and hope.

His excuse was admitted of by his master.

What went ye out for to see?

There appears to have been a million men brought into the field.

His present was accepted of by his friends.

More than a thousand of men were destroyed.

It is my request, that he will be particular in speaking to the following points.

The Saxons reduced the greater part of Britain to their own power.

He lives opposite the Royal Exchange.

Their house is situated to the north-east side of the road.

The performance was approved of by all who understood it.

He was accused with having acted unfairly.

She has an abhorrence to all deceitful conduct.

They were some distance from home, when the accident happened.

His deportment was adapted for conciliating regard.

My father writes me very frequently.

Their conduct was agreeable with their profession.

We went leisurely above stairs, and came hastily below. We shall write up stairs this forenoon, and down stairs in the afternoon.

The politeness of the world has the same resemblance with benevolence, that the shadow has with the substance.

He had a taste of such studies, and pursued them earnestly.

When we have had a true taste for the pleasures of virtue, we can have no relish of those of vice.

How happy is it to know how to live at times by one's self, to leave one's self in regret, to find one's self again with pleasure! The world is then less necessary for us.

Civility makes its way among every kind of persons.

5. I have been to London, after having resided a year at France; and I now live in Islington.

They have just landed in Hull, and are going for Liverpool. They intend to reside some time at Ireland.

Have you ever been at North or South America?

I was at London when this occurrence happened.

We were sailing for the Cape of Good Hope, when the storm overtook us.

RULE XVIII.

Conjunctions connect the same moods and tenses of verbs, and cases of nouns and pronouns: as, "Candour is to be

Remember what thou wert, and be humble.

Oh that his heart was tender, and susceptible of the woes of others!

Shall then this verse to future age pretend,

Thou wert my guide, philosopher, and friend?

If he is there alone, you may inform him of it; but, if there is any one with him, be silent.

Though he were my friend, he expressed no zeal in my defence.

Though his success have not been equal to his wishes, it was owing to the inferiority of his army.

I will seek legal satisfaction, though the perpetrator, whom I must endeavour to discover, is ten times as rich as I am.

I will seek legal satisfaction for this injury, though I am aware that my adversary be ten times as rich as I am.

In going from London to Windsor, I prefer the road through Richmond and Hampton Court, though I know it to be six miles round.

I am unacquainted with the various roads from London to Windsor; but I shall prefer the road through Richmond and Hampton Court, though it is some miles round.

The examples which follow, are suited to the notes and observations under RULE XIX.

Grammar, p. 184. Key, p. 61.

1. Despise not any condition, lest it happens to be your own.

Let him that is sanguine, take heed lest he misearries.

Take care that thou breakest not any of the established rules.

If he does but intimate his desire, it will be sufficient to produce obedience.

At the time of his return, if he is but expert in the business, he will find employment.

If he do but speak to display his abilities, he is unworthy of attention.

If he be but in health, I am content.

If he does promise, he will certainly perform.

Though he do praise her, it is only for her beauty.

If thou dost not forgive, perhaps thou wilt not be forgiven.

If thou do sincerely believe the truths of religion, act accordingly.

2. His confused behaviour made it reasonable to suppose that he were guilty.

He is so conscious of deserving the rebuke, that he dare not make any reply.

His apology was so plausible, that many befriended him, and thought he were innocent.

3. If one man prefer a life of industry, it is because he has an idea of comfort in wealth; if another prefers a life of gaiety, it is from a like idea concerning pleasure.

No one engages in that business, unless he aim at reputation, or hopes for some singular advantage.

Though the design be laudable, and is favourable to our interest, it will involve much anxiety and labour.

4. Unless he learns faster, he will be no scholar.

Though he falls, he shall not be utterly cast down.

On condition that he comes, I will consent to stay.

However that affair terminates, my conduct will be unimpeachable.

If virtue rewards us not so soon as we desire, the payment will be made with interest.

Till repentance composes his mind, he will be a stranger to peace.

Whether he confesses or not, the truth will certainly be discovered.

If thou censurest uncharitably, thou wilt be entitled to no favour.

Though, at times, the ascent to the temple of virtue appears steep and craggy, be not discouraged. Persevere until thou gainest the summit: there all is order, beauty, and pleasure.

If Charlotte desire to gain esteem and love, she does not employ the proper means.

Unless the accountant deceive me, my estate is considerably improved.

Though self-government produce some uneasiness, it is light, when compared with the pain of vicious indulgence.

Whether he think as he speaks, time will discover.

If thou censure uncharitably, thou deservest no favour.

Though virtue appear severe, she is truly amiable.

Though success be very doubtful, it is proper that he endeavours to succeed.

5. If thou have promised, be faithful to thy engagement.

Though he have proved his right to submission, he is too generous to exact it.

Unless he have improved, he is unfit for the office.

6. If thou had succeeded, perhaps thou wouldst not be the happier for it.

Unless thou shall see the propriety of the measure, we shall not desire thy support.

Though thou will not acknowledge, thou canst not deny the fact.

7. If thou gave liberally, thou wilt receive a liberal reward.

Though thou did injure him, he harbours no resentment.

It would be well, if the report was only the misrepresentation of her enemies.

Was he ever so great and opulent, this conduct would debase him.

Was I to enumerate all her virtues, it would look like flattery.

Though I was perfect, yet would I not presume.

8. If thou may share in his labours, be thankful, and do it cheerfully.

Unless thou can fairly support the cause, give it up honourably.

Though thou might have foreseen the danger, thou couldst not have avoided it.

If thou could convince him, he would not act accordingly.

If thou would improve in knowledge, be diligent.

Unless thou should make a timely retreat, the danger will be unavoidable.

I have laboured and wearied myself, that thou may be at ease.

He enlarged on those dangers, that thou should avoid them.

9. Neither the cold or the fervid, but characters uniformly warm, are formed for friendship.

They are both praiseworthy; and one is equally deserving as the other.

He is not as diligent and learned as his brother.

I will present it to him myself, or direct it to be given to him.

Neither despise or oppose what thou dost not understand.

The house is not as commodious as we expected it would be.

I must, however, be so candid to own I have been mistaken.

There was something so amiable, and yet so piercing in his look, as affected me at once with love and terror.

————— I gain'd a son;

And such a son, as all men hail'd me happy.

The dog in the manger would not eat the hay himself, nor suffer the ox to eat it.

As far as I am able to judge, the book is well written.

We should faithfully perform the trust committed to us, or ingenuously relinquish the charge.

He is not as eminent, and as much esteemed, as he thinks himself to be.

The work is a dull performance; and is neither capable of pleasing the understanding, or the imagination.

There is no condition so secure, as cannot admit of change.

This is an event which nobody presumes upon, or is so sanguine to hope for.

We are generally pleased with any little accomplishments of body or mind.

10. Be ready to succour such persons who need thy assistance.

The matter was no sooner proposed, but he privately withdrew to consider it.

He has too much sense and prudence, than to become a dupe to such artifices.

It is not sufficient, that our conduct, as far as it respects others, appears to be unexceptionable.

The resolution was not the less fixed, that the secret was yet communicated to very few.

He opposed the most remarkable corruptions of the church of Rome, so as that his doctrines were embraced by great numbers.

He gained nothing further by his speech, but only to be commended for his eloquence.

He has little more of the scholar besides the name,

He has little of the scholar than the name.

They had no sooner risen, but they applied themselves to their studies.

From no other institution, besides the admirable one of juries, could so great a benefit be expected.

Those savage people seemed to have no other element but war.

Such men that act treacherously ought to be avoided.

Germany ran the same risk as Italy had done.

No errors are so trivial, but they deserve to be corrected.

RULE XX.

When the qualities of different things are compared, the latter noun or pronoun is not governed by the conjunction than or as, but is the nominative to the verb, or is governed by the verb or the preposition, expressed or understood: as, "They loved him more than me;" that is, "more than they loved me." "The sentiment is well expressed by Plato, but much better by Solomon than him;" that is, "than by him."

Grammar, p. 188. Key, p. 66.

IN some respects, we have had as many advantages as them; but in the article of a good library, they have had a greater privilege than us.

The undertaking was much better executed by his brother than he.

They are much greater gainers than me by this unexpected event.

They know how to write as well as him; but he is a much better grammarian than them.

Though she is not so learned as him, she is as much beloved and respected.

How a seed grows up into a tree, and the mind acts upon the body, are mysteries which we cannot explain.

Verily, there is a reward for the righteous! There is a God that judgeth in the earth.

7. Changes are almost continually taking place in men and in manners, in opinions and in customs, in private fortunes and public conduct.

Averse either to contradict or blame, the too complaisant man goes along with the manners that prevail.

By this habitual indelicacy, the virgins smiled at what they blushed before.

They are now reconciled to what they could not formerly be prompted by any considerations.

Censure is the tax which a man pays the public for being eminent.

Had I but served my Creator with half the zeal I served my king, he would not have deserted me in my old age.

8. In all stations and conditions, the important relations take place, of masters and servants, and husbands and wives, and parents and children, and brothers and friends, and citizens and subjects.

Destitute of principle, he regarded neither his family, nor his friends, nor his reputation.

Religious persons are often unjustly represented as persons of romantic character, visionary notions, unacquainted with the world, unfit to live in it.

No rank, station, dignity of birth, possessions, exempt men from contributing their share to public utility.

9. Oh, my father! oh, my friend! how great has been my ingratitude!

Oh, Piety! Virtue! how insensible have I been to your charms!

10. That is a property most men have, or, at least, may attain.

Why do ye that which is not lawful to do on the sabbath-days?

The showbread, which is not lawful to eat, but for the priests alone.

Most, if not all the royal family, had quitted the place.

By these happy labours, they who sow and reap will rejoice together.

RULE XXII.

All the parts of a sentence should correspond to one another, and a regular and dependent construction throughout be carefully preserved. The following sentence is therefore inaccurate: "He was more beloved, but not so much admired as Cinthio." Here more requires than after it, which is nowhere found in the sentence: it should be, "He was more beloved than Cinthio, but not so much admired."

Grammar, p. 193. Key, p. 71.

SEVERAL alterations and additions have been made to the work.

The first proposal was essentially different, and inferior to the second.

He is more bold and active, but not so wise and studious as his companion.

Thou hearest the sound of the wind; but thou canst not tell whence it cometh, and whither it goeth.

Neither has he, nor any other persons, suspected so much dissimulation.

The court of France, or England, was to have been the umpire.

In the reign of Henry II. all foreign commodities were plenty in England.

There is no talent so useful towards success in business, or which puts men more out of the reach of accidents,

than that quality generally possessed by persons of cool temper, and is, in common language, called discretion.

The first project was to shorten discourse, by cutting polysyllables into one.

I shall do all I can, to persuade others to take the same measures for their cure which I have.

The greatest masters of critical learning differ among one another.

Micaiah said, "If thou certainly return in peace, then hath not the Lord spoken by me."

I do not suppose that we Britons want a genius, more than the rest of our neighbours.

The deaf man, whose ears were opened, and his tongue loosened, doubtless glorified the great Physician.

Groves, fields, and meadows, are, at any season of the year, pleasant to look upon; but never so much as in the opening of the spring.

The multitude rebuked them, because they should hold their peace.

The intentions of some of these philosophers, nay, of many, might, and probably were good.

It is an unanswerable argument, of a very refined age, the wonderful civilities that have passed between the nation of authors, and that of readers.

It was an unsuccessful undertaking; which, although it has failed, is no objection at all to an enterprise so well concerted.

The reward is his due, and it has already, or will hereafter, be given to him.

By intercourse with wise and experienced persons, who know the world, we may improve and rub off the rust of a private and retired education.

Sincerity is as valuable, and even more valuable than knowledge.

No person was ever so perplexed, or sustained the mortifications, as he has done to-day.

The Romans gave, not only the freedom of the city, but capacity for employments, to several towns in Gaul, Spain, and Germany.

Such writers have no other standard on which to form themselves, except what chances to be fashionable and popular.

Whatever we do secretly, shall be displayed and heard in the clearest light.

To the happiness of possessing a person of such uncommon merit, Boethius soon had the satisfaction of obtaining the highest honour his country could bestow.

Remember the parable of the rich man and beggar.

It is to this custom that Virgil refers, and Silius Italicus has described at large.

Did you see him, and delivered my message?

Enjoying health, and to live in peace, are great blessings.

The amethyst is a gem of a purple colour, and was the ninth in order on the priest's breastplate.

He may be said to have saved the life of a citizen, and, by consequence, entitled to the reward.

The archduke repulsed Napoleon at Asperne; and has thanked his soldiers, the following day, for their courage and perseverance.

To insult misfortune is unbecoming; but wanting the means of relieving it, may not be your own fault.

CHAPTER II.

CONTAINING INSTANCES OF FALSE SYNTAX,
PROMISCEOUSLY DISPOSED.

SECTION I.

Key, p. 74.

VIRTUE and mutual confidence is the soul of friendship. Where these are wanting, disgust or hatred often follow little differences.

Time and chance happeneth to all men; but every person do not consider who govern those powerful causes.

The active mind of man never or seldom rests satisfied with their present condition, howsoever prosperous.

Habits must be acquired of temperance and of self-denial, that we may be able to resist pleasure, and to endure pain, when either of them interfere with our duty.

The error of resting wholly on faith, or on works, is one of those seductions which most easily misleads men; under the semblance of piety, on the one hand, and of virtue on the other hand.

It was no exaggerated tale; for she was really in that sad condition that her friend represented her.

An army present a painful sight to a feeling mind.

The enemies who we have most to fear, are those of our own hearts.

Thou art the Messiah, the Son of God, who was to come into the world, and hast been so long promised and desired.

Thomas disposition is better than his brothers; and he appears to be the happiest man: but some degree of trouble is all mens portion.

Though remorse sleep sometimes during prosperity, it will awake surely in adversity.

It is an invariable law to our present condition, that every pleasure that are pursued to excess, convert themselves into poison.

If a man brings into the solitary retreat of age, a vacant, an unimproved mind, where no knowledge dawns, no ideas rise, which within itself has nothing to feed upon, many a heavy, and many a comfortless day he must necessarily pass.

I cannot yield to such dishonourable conduct, neither at the present moment of difficulty, nor, I trust, under no circumstance whatever.

Themistocles concealed the enterprises of Pausanias,

either thinking it base to betray the secrets trusted to his confidence, or imagined it impossible for such dangerous and ill-contrived schemes to take effect.

Pericles gained such an ascendant over the minds of the Athenians, that he might be said to attain a monarchical power in Athens.

Christ did applaud the liberality of the poor widow, who had seen casting her two mites in the treasury.

A multiplicity of little kind offices, in persons frequently conversant with one another, is the bands of society and of friendship.

To do good to them that hate us, and, on no occasion, to seek revenge, is the duty of a Christian.

If a man profess a regard for the duties of religion, and neglect that of morality, that man's religion is vain.

Affluence might give us respect, in the eyes of the vulgar, but will not recommend us to the wise and good.

The polite, accomplished libertine, is but miserable amidst all his pleasures: the rude inhabitant of Lapland is happier than him.

The cheerful and the gay, when warmed by pleasure and by mirth, lose that sobriety and that self-denial, which is essential to the support of virtue.

I knew thou wert not slow to hear the requests of thy obedient children.

SECTION II.

Key, p. 76.

How much is real virtue and merit exposed to suffer the hardships of a stormy life!

This is one of the duties which requires peculiar circumspection.

More complete happiness than that I have described, seldom falls to the lot of mortals.

There are principles in man, which ever have, and ever will incline him to offend.

Whence have there arose such a great variety of opinions and tenets in religion?

Its stature is less than that of a man; but its strength and agility much greater.

They that honour me, them will I honour.

He summonses me to attend, and I must summons the others.

Then did the officer lay hold of him, and executed him immediately.

Who is that person whom I saw you introduce, and present him to the duke?

I offer observations that a long and chequered pilgrimage have enabled me to make on man.

Every church and sect of people, have a set of opinions peculiar to themselves.

May thou, as well as me, be meek, patient, and forgiving.

These men were under high obligations to have adhered to their friend in every situation of life.

After I visited Europe, I returned to America.

Their example, their influence, their fortune, every talent they possess, dispenses blessings on all around them.

When a string of such sentences succeed one another, the effect is disagreeable.

I have lately been in Gibraltar, and have seen the commander-in-chief.

Propriety of pronunciation is the giving to every word the sound which the politest usage of the language appropriates to it.

The book is printed very neat, and on a fine wove paper.

The fables of the ancients are many of them highly instructive.

He resembles one of those solitary animals, that has been forced from its forest, to gratify human curiosity.

There is not, nor ought to be, such a thing as constructive treason.

He is a new created knight, and his dignity sits awkward on him.

Hatred or revenge are things deserving of censure; wherever they are found to exist.

If you please to employ your thoughts on that subject, you would easily conceive our miserable condition.

His speech contains one of the grossest and infamousest calumnies which ever was uttered.

A too great variety of studies dissipate and weaken the mind.

Those two authors have each of them their merit.

James was resolved to not indulge himself in such a cruel amusement.

The not attending to this rule, is the source of a very common error.

Calumny and detraction are sparks, which, if you do not blow, they will go out of themselves.

Clelia is a vain woman, whom if we do not flatter, she will be disgusted.

That celebrated work was nearly ten years published, before its importance was at all understood.

Ambition is so insatiable, that it will make any sacrifices to attain its objects.

A great mass of rocks thrown together by the hand of nature, with wildness and confusion, strike the mind with more grandeur, than if they were adjusted to one another with the accuratest symmetry.

SECTION III.

Key, p. 79.

REASON'S whole pleasure, all the joys of sense,
Lies in three words; health, peace, and competence.

Having thus began to throw off the restraints of reason, he was soon hurried into deplorable excesses.

These arts have enlightened, and will enlighten, every person who shall attentively study them.

which is running to a boundless ocean with a swift current.

The winter has not been as severe as we expected it to have been.

Temperance, more than medicines, are the proper means of curing many diseases.

They understand the practical part better than him; but he is much better acquainted with the theory than them.

When we have once drawn the line, by intelligence and precision, between our duty and sin, the line we ought on no occasion to transgress.

All those distinguished by extraordinary talents, have extraordinary duties to perform.

No person could speak stronger on this subject, nor behave nobler, than our young advocate for the cause of toleration.

His conduct was so provoking, that many will condemn him, and a few will pity him.

The peoples happiness is the statesmans honour.

We are in a perilous situation. On one side, and the other, dangers meet us; and each extreme shall be pernicious to virtue.

Several pictures of the Sardinian king were transmitted to France.

When I last saw him, he had grown considerably.

If we consult the improvement of mind, or the health of body, it is well known exercise is the great instrument for promoting both.

If it were them who acted so ungratefully, they are doubly in fault.

Whether virtue promotes our interest or no, we must adhere to her dictates.

We should be studious to avoid too much indulgence, as well as restraint, in our management of children.

No human happiness is so complete, as does not contain some imperfection.

His father cannot hope for this success; unless his son gives better proofs of genius, or applies himself with indefatigable labour.

The house framed a remonstrance, where they spoke with great freedom of the king's prerogative.

The conduct which has been mentioned, is one of those artifices which seduces men most easily, under appearance of benevolence.

This is the person who we are so much obliged to, and who we expected to have seen when the favour was conferred.

He is a person of great property, but does not possess the esteem of his neighbours.

They were solicitous to ingratiate with those who it was dishonourable to favour.

The great diversity which takes place among men, is not owing to a distinction that nature made in their original powers, as much as to the superior diligence, with which some have improved those powers beyond others.

While we are unoccupied in what is good, evil is at hand continually.

Not a creature is there that moves, nor a vegetable that grows, but what, when minutely examined, furnished materials of pious admiration.

What can be the reason of the committee having delayed this business?

I know not whether Charles was the author; but I understood it to be he.

A good and well-cultivated mind is far more preferable than rank or riches.

Charity to the poor, when it is governed by knowledge and prudence, there are no persons who will not admit it to be a virtue.

His greatest concern, and highest enjoyment, were to be approved in the sight of his Creator.

Let us not set our hearts on such a mutable, such an unsatisfying world.

SECTION V.

Key, p. 83.

WHEN we see bad men to be honoured and prosperous in the world, it is some discouragement to virtue.

The furniture was all purchased at Wentworth's the joiner's.

Every member of the body, every bone, joint, and muscle, lie exposed to many disorders; and the greatest prudence or precaution, or the deepest skill of the physician, are not sufficient to prevent them.

It is right said, that though faith justify us, yet works must justify our faith.

If an academy is established for the cultivation of our language, let them stop the license of translators; whose idleness and ignorance, if it be suffered to proceed, will reduce us to babble a dialect of French.

It is of great consequence that a teacher firmly believes both the truth and importance of those principles which he inculcates upon others; and that he not only speculatively believes them, but has a lively and serious feeling of them.

It is not the uttering, or the hearing certain words, that constitute the worship of the Almighty. It is the heart that praises or prays. If the heart accompany not the words that are spoken, we offer a sacrifice of fools.

Neither flatter or condemn the rich or the great.

He has travelled much, and passed through many stormy seas and lands.

You must be sensible that there is, and can be no other person but me, who could give the information desired.

To be patient, resigned, and thankful, under afflictions and disappointments, demonstrate genuine piety.

Alvarez was a man of corrupt principles, and of detestable conduct; and, what is still worse, gloried in his shame.

As soon as the sense of a Supreme Being is lost, so soon the great check is taken off which keep under restraint the passions of men. Mean desires, low pleasures, takes place of the greater and the nobler sentiments which reason and religion inspires.

We should be careful not to follow the example of many persons, to censure the opinions, manners, and customs of others, merely because they are foreign to us.

Steady application, as well as genius and abilities, are necessary to produce eminence.

There is, in that seminary, several students considerably skilled in mathematical knowledge.

If Providence clothe the grass of the field, and shelters and adorns the flowers that every where grows wild amongst it, will he not clothe and protect his servants and children much more?

We are too often hurried with the violence of passion, or with the allurements of pleasure.

High hopes, and florid views, is a great enemy to tranquillity.

Year after year steal something from us; till the decaying fabric totters of itself, and crumbles at length into dust.

I intended to have finished the letter before the bearer called, that he might not have been detained; but I was prevented by company.

George is the most learned and accomplished of all the other students, that belong to the seminary.

This excellent and well-written treatise, with others that might be mentioned, were the foundation of his love of study.

There can be no doubt, but that the pleasures of the mind excel those of sense.

SECTION VI.

Key, p. 85.

MANY would exchange gladly their honours, beauty, and riches, for that more quiet and humbler station, which you are now dissatisfied with.

Though the scene was a very affecting one, Louis showed a little emotion on the occasion.

The climate of England is not so pleasant as those of France, Spain, or Italy.

Much of the good and evil that happens to us in this world, are owing to apparently undesigned and fortuitous events; but it is the Supreme Being which secretly directs and regulates all things.

To despise others on account of their poverty, or to value ourselves for our wealth, are dispositions highly culpable.

This task was the easier performed, from the cheerfulness with which he engaged in it.

She lamented the unhappy fate of Lucretia, who seemed to her another name for chastity.

He has not yet cast off all the regard for decency; and this is the most can be advanced in his favour.

The girls school was better conducted formerly than the boys.

The disappointments he has met with, or the loss of his much-loved friend, has occasioned a total derangement of his mental powers.

The concourse of people were so great, that with difficulty we passed through them.

All the women, children, and treasure, which remained in the city, fell under the victor's power.

They have already made great progress in their studies, and, if attention and diligence continues, will soon fulfil the expectations of their friends.

It is amazing his propensity to this vice, against every principle of interest and honour.

These kind of vices, though they inhabit the upper circles of life, are not less pernicious, than those we meet with amongst the lowest of men.

He acted agreeable to the dictates of prudence, though he were in a situation exceeding delicate.

If I had known the distress of my friend, it would be my duty, and it certainly would have given me pleasure, to relieve him.

They admired the countryman's, as they called him, candour and uprightness.

The new set of curtains did not correspond to the old pair of blinds.

The tutor commends him for being more studious than any other pupils of the school.

Two principles in human nature reign;
Self-love to urge, and reason to restrain:
Nor that a good, nor this a bad we call;
Each works its end, to move or govern all.

Temperance and exercise, howsoever little they may be regarded, they are the best means of preserving health.

He has greatly blessed me; yes, even I, who, loaded with kindness, hath not been sufficiently grateful.

No persons feel the distresses of others, so much as them that have experienced distress themselves.

SECTION VII.

Key, p. 87.

DISGRACE not your station, by that grossness of sensuality, that levity of dissipation, or that insolence of rank, which bespeak a little mind.

A circle, a square, a triangle, or a hexagon, please the eye by their regularity, as beautiful figures.

His conduct was equally unjust as dishonourable.

Though, at first, he began to defend himself, yet, when

the proofs appeared against him, he dared not any longer to contend.

Many persons will not believe but what they are free from prejudices.

The pleasure or pain of one passion, differ from those of another.

The court of Spain, who gave the order, were not aware of the consequence.

If the acquisitions he has made, and qualified him to be a useful member of society, should have been misapplied, he will be highly culpable.

There was much spoke and wrote on each side of the question; but I have chose to suspend my decision.

Was there no bad men in the world, who vex and distress the good, they might appear in the light of harmless innocence; but could have no opportunity for displaying fidelity and magnanimity, patience and fortitude.

The most ignorant, and the most savage tribes of men, when they have looked round on the earth, and on the heavens, could not avoid ascribing their origin to some invisible, designing cause, and felt a propensity to adore their Creator.

Let us not forget, that something more than gentleness and modesty, something more than complacency of temper and affability of manners, are requisite to form a worthy man, or a true Christian.

One of the first, and the most common extreme in moral conduct, is placing all virtue in justice, or in generosity.

It is an inflexible regard to principle, which has ever marked the characters of them who distinguished themselves eminently in public life; who patronised the cause of justice against powerful oppressors; in critical times, have supported the falling rights and liberties of men; and reflected honour on their nation and country.

When it is with regard to trifles, that diversity or con-

variety of opinions show themselves, it is childish in the last degree, if this becomes the ground of estranged affection. When, from such a cause, there arise any breach of friendship, human weakness is discovered then in a mortifying light. In matters of serious moment, the sentiments of the best and worthiest might vary from that of their friends, according as their lines of life diverge, or as their temper and habits of thought presents objects under different points of view. But with candid and liberal minds, unity of affection still will be preserved.

Desires and wishes are the first spring of action. When they become exorbitant, the whole of the character is like to be tainted. If we should suffer our fancies to create to themselves, worlds of ideal happiness; if we should feed our imagination with plans of opulence and of splendour; if we should fix to our wishes certain stages of a high advancement, or certain degrees of an uncommon reputation, as the sole station of our felicity; the assured consequence shall be, that we will become unhappy under our present state; that we shall be unfit for acting the part, and for discharging the duties that belong to it; and we shall discompose the peace and order of our minds, and shall foment many hurtful passions.

SECTION VIII.

Key, p. 89.

REASON are the glory of human nature, and one of the chiefest distinctions by which we are raised us above the brutes. By means of this quality, Copernicus has discovered, that the sun is the centre of the system, of whom the earth was a planet; Galileo, the laws of fallen bodies; Kepler, the elliptical form of the planet's orbits; Hooke, the law of gravitation; Newton extended that there law to all nature; and Phillips, in our own time, has proved, that the same law are caused by motion, that bodies fall

to the earth owing to its twofold motion, and that planets revolve, owing to the revolution of the sun round the common centres.

That man which would torture or destroy wantonly a helpless or unoffending animal, bird, a fish, or insect, would destroy or torture his fellow-creature without remorse, if he was restrained not by the law. Cruelty for the brute creation are the sign of a bad heart always, and ought to be avoided by those, therefore, which desire to be loved and respected.

The liberty of the press consists not, in its proper sense, in a unbridled license to defame private characters, or attacking individuals on vices or folly, who a writer chooses assert they possess; but in the power of discussing principles important for mankind freely, and of animadverting without responsibility upon the public measures of public men.

Whensoever we hear slander of another man, or censure, we should inquire for the motives diligently of the propagator. We should ascertain whether he is as worthy as to become himself the accuser of another. Suspicion should attach always, in short, to accusations at others; and they should be believed never till after the diligentest inquiry.

The first and importantest of human occupations, are agriculture. The soil afforded the greatest part of the necessary's and conveniences to life, as well materials of manufactures, arts, and sciences. A large tract of wilderness are acquired for the scanty subsistence of a small nation of hunters, which cultivate not the land; and which, being obliged seek support individually, long remains rude and unpolished, and is furnished with few ideas, and with fewer arts. But when they begins till the ground, they feel new wants soon; and the search after means for satisfying these wants, leads to an increase of knowledge, and for the discovery of arts thought of never before. Manu-

factures and trade follow therefore soon; laws made for the preservation of property, of peace, and good order; and in proportion to the vigour and extent of cultivation, the people advances in population, civilization, and in arts, until obtain the necessarys, conveniencys, and elegancys, even of social life.

SECTION IX.

Key, p. 91.

OF THE PERSONAL ECONOMY OF MAN.

THE body of man are a most curious frame, composed of brain, nerves, vessels of blood, and other juices, of organs of sense, of nutrition, of motion, and of other animal powers, connected and interweaved in a wonderful manner. The life and personal economy of man is carried on under the medium of the brain and nerves. The brain is a organ, so delicate in texture, eluding the utmost diligence of the anatomist. It appears to be the chiefest seat of the mind, in whom it became conscious of the perception of sense, and of their own intellectual operations. The nerves may be considered as small bundles of minute threads of brain, continued from the brain in every sensible part of the body, to be the instruments of mutual communication betwixt the several parts and the brain. Some of this nervous threads terminate in sensitive extremities, and is the immediate organs of sense and sensation: others terminated among the moving fibres, and becomes the immediate organs for motion. By this nervous system, the brain is connected with the world, is interested in its affairs, and is made partake of its enjoyments and sufferings.

Man receives information of the things at the outward world, from the reports of their organs of sense. Vision is performed under the mediation of the different coloured rays of light, who, proceeding from the sun, candle, or

other luminous body, with great velocity, and in either direction, are reflected from each point of visible objects, pass through the eye, and strike upon the sensitive extremities of the optic nerve. Hearing is performed through the intervention of the air, that, being agitated by the tremulous motion of sounding bodies, entered the ear. In smelling, the particles exhaled from odoriferous substances, is, from breathing, drawn in the air into the nostrils. In touching and in tasting, the substance immediately examined is applied at the proper organ. In either of these cases, the impression made on the sensible extremities of the nerves, in every organ of sense, are conveyed along the nerves to the brain, and cause the perception of the objects seen, heard, smelled, touched, and tasted.

The death of one generation, together with the birth, and the succession of another, is the order established with respect to man, as well as for other animals; and this common lot should teach us to respect the lives and happiness of brutes. The body, being framed of perishable materials, are at all times liable to be put out of order by diseases arising in itself, as well as from causes that act against it from without; and, if it escape or endure these diseases or these accidents, it must in time be worn out gradually, merely by age. Whensoever any cause so affects the brain, heart, or so affects the lungs, to render them incapable of the performing their proper offices, the powers of life all cease, an end are put to the intercourse betwixt the soul and betwixt the body, and the man died. So soon as the body is deprived of its union totally with the soul, its beauty it loses, and undergoes a putrefactive fermentation, in which it is gradually dissolved into their original elements.

PART IV.

EXERCISES IN PUNCTUATION.

CHAPTER I.

SENTENCES WHICH REQUIRE THE APPLICATION OF THE COMMA,
DISPOSED UNDER THE PARTICULAR RULES.

RULE I.

Grammar, p. 228. Key, p. 94.

THE tear of repentance brings its own relief.

Manhood is disgraced by the consequences of neglected youth.

Idleness is the great fomentor of all corruptions in the human heart.

It is honourable to be a friend to the unfortunate.

All finery is a sign of littleness.

Slovenliness and indelicacy of character commonly go hand in hand.

The friend of order has made half his way to virtue.

Too many of the pretended friendships of youth are mere combinations in pleasure.

The indulgence of harsh dispositions is the introduction to future misery.

The intermixture of evil in human society serves to exercise the suffering graces and virtues of the good.

RULE II.

Grammar, p. 228. Key, p. 95.

Gentleness is in truth the great avenue to mutual enjoyment.

Charity like the sun brightens all its objects.

The tutor by instruction and discipline lays the foundation of the pupil's future honour.

Trials in this stage of being are the lot of man.

No assumed behaviour can always hide the real character.

The best men often experience disappointments.

Advice should be seasonably administered.

RULE III.

Self-conceit presumption and obstinacy blast the prospect of many a youth.

In our health life possessions connexions pleasures there are causes of decay imperceptibly working.

Discomposed thoughts agitated passions and a ruffled temper poison every pleasure of life.

Vicissitudes of good and evil of trials and consolations fill up the life of man.

Health and peace a moderate fortune and a few friends sum up all the undoubted articles of temporal felicity.

We have no reason to complain of the lot of man or of the world's mutability.

RULE IV.

An idle trifling society is near akin to such as is corrupting.

Conscious guilt renders us mean-spirited timorous and base.

An upright mind will never be at a loss to discern what is just and true lovely honest and of good report.

The vicious man is often looking round him with anxious and fearful circumspection.

True friendship will at all times avoid a careless or rough behaviour.

Time brings a gentle and powerful opiate to all misfortunes.

RULE V.

Grammar, p. 229. Key, p. 96.

The man of virtue and honour will be trusted relied upon and esteemed.

Deliberate slowly execute promptly.

A true friend unbosoms freely advises justly assists readily adventures boldly takes all patiently defends resolutely and continues a friend unchangeably.

Sensuality contaminates the body depresses the understanding deadens the moral feelings of the heart and degrades man from his rank in the creation.

Idleness brings forward and nourishes many bad passions.

We must stand or fall by our own conduct and character.

The man of order catches and arrests the hours as they fly.

The great business of life is to be employed in doing justly loving mercy and walking humbly with our Creator.

RULE VI.

This unhappy person had often been seriously affectionately admonished but in vain.

To live soberly righteously and piously comprehends the whole of our duty.

When thy friend is calumniated openly and boldly espouse his cause.

Benefits should be long and gratefully remembered.

RULE VII.

Grammar, p. 230. Key, p. 97.

True gentleness is native feeling heightened and improved by principle.

The path of piety and virtue pursued with a firm and constant spirit will assuredly lead to happiness.

Human affairs are in continual motion and fluctuation altering their appearance every moment and passing into some new forms.

What can be said to alarm those of their danger who intoxicated with pleasures become giddy and insolent; who flattered by the illusions of prosperity make light of every serious admonition which their friends and the changes of the world give them?

RULE VIII.

If from any internal cause a man's peace of mind be disturbed in vain we load him with riches or honours.

Gentleness delights above all things to alleviate distress; and if it cannot dry up the falling tear to sooth at least the grieving heart.

Wherever Christianity prevails it has discouraged and in some degree abolished slavery.

We may rest assured that by the steady pursuit of virtue we shall obtain and enjoy it.

RULE IX.

Continue my dear child to make virtue thy principal study.

To you my worthy benefactors am I indebted under Providence for all I enjoy.

Canst thou expect thou betrayer of innocence to escape the hand of vengeance?

Come then companion of my toils let us take fresh courage persevere and hope to the end.

RULE X.

Grammar, p. 230. Key, p. 98.

Peace of mind being secured we may smile at misfortunes.

Virtue abandoned and conscience reproaching us we become terrified with imaginary evils.

Charles having been deprived of the help of tutors his studies became totally neglected.

To prevent further altercation I submitted to the terms proposed.

To enjoy present pleasure he sacrificed his future ease and reputation.

To say the least they have betrayed great want of prudence.

RULE XI.

Hope the balm of life soothes us under every misfortune.

Content the offspring of virtue dwells both in retirement and in the active scenes of life.

Confucius the great Chinese philosopher was eminently good as well as wise.

The patriarch Joseph is an illustrious example of chastity resignation and filial affection.

RULE XII.

Nothing is so opposite to the true enjoyment of life as the relaxed and feeble state of an indolent mind.

The more a man speaks of himself the less he likes to hear another talked of.

Nothing more strongly inculcates resignation than the experience of our own inability to guide ourselves.

The friendships of the world can subsist no longer than interest cements them.

Expect no more from the world than it is able to afford you.

RULE XIII.

Grammar, p. 230. Key, p. 99.

He who is a stranger to industry may possess but he cannot enjoy.

Contrition though it may melt ought not to sink or overpower the heart of a Christian.

The goods of this world were given to man for his occasional refreshment not for his chief felicity.

It is the province of superiors to direct of inferiors to obey; of the learned to be instructive of the ignorant to be docile; of the old to be communicative of the young to be attentive and diligent.

Though unavoidable calamities make a part yet they make not the chief part of the vexations and sorrows that distress human life.

An inquisitive and meddling spirit often interrupts the good order and breaks the peace of society.

RULE XIV.

Vice is not of such a nature that we can say to it "Hitherto shalt thou come and no further."

One of the noblest of the Christian virtues is "to love our enemies."

Many too confidently say to themselves "My mountain stands strong and it shall never be removed."

We are strictly enjoined "not to follow a multitude to do evil."

RULE XV.

The gentle mind is like the smooth stream which reflects every object in its just proportion and in its fairest colours.

Beware of those rash and dangerous connexions which may afterwards load you with dishonour.

Blind must that man be who discerns not the most

striking marks of a Divine government exercised over the world.

It is labour only which gives the relish to pleasure.

In that unaffected civility which springs from a gentle mind there is an incomparable charm.

They who raise envy will easily incur censure.

Many of the evils which occasion our complaints of the world are wholly imaginary.

He who is good before invisible witnesses is eminently so before the visible.

His conduct so disinterested and generous was universally approved.

RULE XVI.

Grammar, p. 231. Key, p. 100.

The fumes which arise from a heart boiling with violent passions never fail to darken and trouble the understanding.

If we delay till to-morrow what ought to be done to-day we overcharge the morrow with a burden which belongs not to it.

By whatever means we may at first attract the attention we can hold the esteem and secure the hearts of others only by amiable dispositions and the accomplishments of the mind,

If the mind sow not corn it will plant thistles.

One day is sufficient to scatter our prosperity and bring it to nought.

Graceful in youth are the tears of sympathy and the heart that melts at the tale of wo.

The ever-active and restless power of thought if not employed about what is good will naturally and unavoidably engender evil.

He who formed the heart certainly knows what passes within it,

To be humble and modest in opinion to be vigilant and attentive in conduct to distrust fair appearances and to restrain rash desires are instructions which the darkness of our present state should strongly inculcate.

RULE XVII.

Exercises, p. 231. Key, p. 101.

The greatest misery is to be condemned by our own hearts.

The greatest misery that we can endure is to be condemned by our own hearts.

Charles's highest enjoyment was to relieve the distressed and to do good.

The highest enjoyment that Charles ever experienced was to relieve the distressed and to do good.

RULE XVIII.

If opulence increases our gratifications it increases in the same proportion our desires and demands.

He whose wishes respecting the possessions of this world are the most reasonable and bounded is likely to lead the safest and for that reason the most desirable life.

By aspiring too high we frequently miss the happiness which by a less ambitious aim we might have gained.

By proper management we prolong our time: we live more in a few years than others do in many.

In your most secret actions suppose that you have all the world for witnesses.

In youth the habits of industry are most easily acquired.

What is the right path few take the trouble of inquiring.

RULE XIX.

Providence never intended that any state here should be either completely happy or entirely miserable.

As a companion he was severe and satirical; as a friend captious and dangerous; in his domestic sphere harsh jealous and irascible.

If the Spring put forth no blossoms in Summer there will be no beauty and in Autumn no fruit. So if youth be trifled away without improvement manhood will be contemptible and old age miserable.

RULE XX.

Grammar, p. 232. Key, p. 102.

Be assured then that order frugality and economy are the necessary supports of every personal and private virtue.

I proceed secondly to point out the proper state of our temper with respect to one another.

Here every thing is in stir and fluctuation; there all is serene steady and orderly.

I shall make some observations first on the external and next on the internal condition of man.

Sometimes timidity and false shame prevent our opposing vicious customs; frequently expectation and interest impel us strongly to comply.

CHAPTER II.

SENTENCES REQUIRING THE INSERTION OF THE SEMICOLON AND COMMA.

Grammar, p. 232. Key, p. 103.

THAT darkness of character where we can see no heart those foldings of art through which no native affection is allowed to penetrate present an object unamiable in every season of life but particularly odious in youth.

To give an early preference to honour above gain when they stand in competition to despise every advantage which cannot be attained without dishonest arts to brook no meanness and to stoop to no dissimulation are the indications of a great mind the presages of future eminence and usefulness in life.

As there is a worldly happiness which God perceives to be no other than disguised misery as there are worldly honours which in his estimation are reproach so there is a worldly wisdom which in his sight is foolishness.

The passions are the chief destroyers of our peace the storms and tempests of the moral world.

Heaven is the region of gentleness and friendship hell of fierceness and animosity.

The path of truth is a plain and a safe path that of falsehood is a perplexing maze.

Modesty is one of the chief ornaments of youth and it has ever been esteemed a presage of rising merit.

Life with a swift though insensible course glides away and like a river which undermines its banks gradually impairs our state.

The violent spirit like troubled waters renders back the images of things distorted and broken and communicates to them all that disordered motion which arises solely from its own agitation.

Levity is frequently the forced production of folly or vice cheerfulness is the natural offspring of wisdom and virtue only.

Persons who live according to order may be compared to the celestial bodies which move in regular courses and by stated laws whose influence is beneficent whose operations are quiet and tranquil.

CHAPTER III.

SENTENCES REQUIRING THE APPLICATION OF THE COLON, &c.

Grammar, p. 233. Key, p. 104.

THE three great enemies to tranquillity are vice superstition and idleness vice which poisons and disturbs the mind with bad passions superstition which fills it with imaginary terrors idleness which loads it with tediousness and disgust.

To sail on the tranquil surface of an unruffled lake and to steer a safe course through a troubled and stormy ocean require different talents and alas! human life oftener resembles the stormy ocean than the unruffled lake.

When we look forward to the year which is beginning what do we behold there? All my brethren is a blank to our view a dark unknown presents itself.

Happy would the poor man think himself if he could enter on all the treasures of the rich and happy for a short time he might be but before he had long contemplated and admired his state his possessions would seem to lessen and his cares would grow.

By doing or at least endeavouring to do our duty to God and man by acquiring an humble trust in the mercy and favour of God through Jesus Christ by cultivating our minds and properly employing our time and thoughts by governing our passions and our temper by correcting all unreasonable expectations from the world and from men and in the midst of worldly business habituating ourselves to calm retreat and serious recollection by such means as these it may be hoped that through the Divine blessing our days shall flow in a stream as unruffled as the human state admits.

A metaphor is a comparison expressed in an abridged form but without any of the words that denote comparison as "To the upright there ariseth light in darkness."

All our conduct towards men should be influenced by this important precept: "Do unto others as you would that others should do unto you."

Philip III. king of Spain when he drew near the end of his days seriously reflecting on his past life and greatly affected with the remembrance of his mispent time expressed his deep regret in these terms "Ah! how happy would it have been for me had I spent in retirement these twenty-three years that I have possessed my kingdom!"

Often is the smile of gaiety assumed whilst the heart aches within though folly may laugh guilt will sting.

There is no mortal truly wise and restless at once wisdom is the repose of minds.

CHAPTER IV.

SENTENCES WHICH REQUIRE THE INSERTION OF THE PERIOD, &c.*

Grammar, p. 234. Key, p. 106.

THE absence of Evil is a real Good Peace Quiet exemption from pain should be a continual feast

Worldly happiness ever tends to destroy itself by corrupting the heart It fosters the loose and the Violent pas-

* As every learner is supposed to know, that the first word in a sentence must have a capital letter, there would be little exercise of his judgment, in applying the period, if no words were distinguished by capital letters, but such as propriety required. The compiler has, therefore, in this, and the following chapters, affixed capitals to many words, which should properly begin with small letters. This method, besides the use chiefly intended, will also serve to exercise the student in the proper application of capital letters.

sions It engenders noxious habits and taints the mind with false Delicacy which makes it feel a Thousand unreal Evils

Feeding the hungry clothing the Naked comforting the afflicted yield more pleasure than we receive from those actions which respect only Ourselves Benevolence may in this view be termed the most refined self-love

The Resources of Virtue remain entire when the Days of trouble come They remain with us in Sickness as in Health in Poverty as in the midst of Riches in our dark and solitary Hours no less than when surrounded with friends and cheerful Society The mind of a good man is a kingdom to him and he can always enjoy it

We ruin the Happiness of life when we attempt to raise it too high A tolerable and comfortable State is all that we can propose to ourselves on Earth Peace and Contentment not Bliss nor Transport are the full Portion of Man Perfect joy is reserved for Heaven

If we look around us we shall perceive that the Whole Universe is full of Active Powers Action is indeed the Genius of Nature by Motion and exertion the System of Being is preserved in Vigour By its different parts always acting in Subordination one to another the Perfection of the Whole is carried on The Heavenly Bodies perpetually revolve Day and Night incessantly repeat their appointed course Continual operations are going on in the Earth and in the Waters Nothing stands still

Constantine the Great was advanced to the sole Dominion of the Roman World A D 325 and soon after openly professed the Christian Faith

The Letter concludes with this Remarkable Postscript "P S Though I am innocent of the Charge and have been bitterly persecuted yet I cordially forgive my Enemies and Persecutors"

The last Edition of that valuable Work was carefully compared with the Original MS

CHAPTER V.

SENTENCES REQUIRING THE APPLICATION OF THE DASH; OF THE NOTES OF INTERROGATION AND EXCLAMATION; AND OF THE PARENTHETICAL CHARACTERS.

Grammar, p. 234. Key, p. 107.

BEAUTY and Strength combined with Virtue and Piety how lovely in the sight of men how pleasing to Heaven peculiarly pleasing because with every Temptation to deviate they voluntarily walk in the Path of Duty.

Something there is more needful than expense
And something previous e'en to taste 'tis sense
" I 'll live to-morrow " will a wise man say
To-morrow is too late then live to-day.

Gripus has long been ardently endeavouring to fill his Chest and lo it is now full Is he happy and does he use it Does he gratefully think of the Giver of all good Things Does he distribute to the Poor Alas these Interests have no Place in his breast.

What is there in all the pomp of the world the Enjoyments of Luxury the Gratification of Passion comparable to the tranquil Delight of a good Conscience.

To lie down on the Pillow after a Day spent in Temperance in beneficence and in Piety how sweet is it.

We wait till to-morrow to be Happy alas Why not to-day Shall we be younger Are we sure we shall be healthier Will our passions become feebler and our love of the world less.

What shadow can be more vain than the life of a great Part of Mankind Of all that eager and bustling Crowd which we behold on Earth how few discover the path of true Happiness How few can we find whose Activity has

not been misemployed and whose Course terminates not in Confessions of Disappointment.

On the one Hand, are the Divine Approbation and immortal Honour, on the other remember and beware are the stings of Conscience, and, endless Infamy.

As in riper Years all unseasonable Returns to the Levity of Youth ought to be avoided an Admonition which, equally, belongs to both the Sexes still more, are we to guard against those intemperate Indulgences of Pleasure to which the young are unhappily prone.

The bliss of man could pride that blessing find
Is not to act or think beyond mankind

Or why so long in life if long can be
Lest Heaven a parent to the poor and me.

CHAPTER VI.

PROMISCUOUS EXAMPLES OF DEFECTIVE PUNCTUATION.

SECTION I.

EXAMPLES IN PROSE.

See the Key, p. 109.

WHEN Socrates was asked what man approached the nearest to perfect happiness he answered That Man who has the fewest Wants.

She who studies her Glass neglects her Heart.

Between Passion and Lying there is not a Finger's breadth.

The freer we feel ourselves in the Presence of others the more free are they, he who is free makes free.

Addison has remarked with equal Piety and Truth that the Creation is a perpetual Feast to the mind of a good Man.

He who shuts out all evasion when he promises loves truth.

The laurels of the Warrior are dyed in Blood and bedewed with the Tears of the Widow and the Orphan.

Between Fame and true Honour a Distinction is to be made The former is a loud and noisy Applause the latter a more silent and internal Homage Fame floats on the Breath of the Multitude Honour rests on the Judgment of the Thinking Fame may give Praise while it withholds Esteem true Honour implies Esteem mingled with respect The one regards Particular distinguished Talents the other looks up to the whole Character.

There is a certain species of religion if we can give it that Name which is placed wholly in Speculation and Belief in the Regularity of external Homage or in fiery Zeal about contested Opinions.

Xenophanes who was reproached with being timorous because he would not venture his Money in a Game at Dice made this manly and sensible Reply I confess I am exceedingly timorous for I dare not commit an evil Action.

He loves nobly I speak of Friendship who is not jealous when he has partners of love.

Our happiness consists in the Pursuit much more than in the Attainment of any Temporal Good.

Let me repeat it He only is Great who has the Habits of Greatness.

Prosopopœia or Personification is a Rhetorical Figure by which we attribute Life and Action to inanimate objects as the Ground thirsts for Rain the Earth smiles with Plenty.

The proper and rational Conduct of Men with Regard to Futurity is regulated by two Considerations First that much of What it contains must remain to us absolutely Unknown Next that there are also Some Events in it which may be certainly known and foreseen.

The Gardens of the World produce only desiduous flowers. Perennial ones must be sought in the Delightful Regions Above. Roses without Thorns are the Growth of Paradise alone.

How many Rules and maxims of Life might be spared could we fix a principle of Virtue within and inscribe the living Sentiment of the Love of God in the affections. He who loves righteousness is Master of all the distinctions in Morality.

He who from the Benignity of his Nature erected this World for the abode of Men. He who furnished it so richly for our accommodation and stored it with so much Beauty for our Entertainment. He who since first we entered into Life hath followed us with such a Variety of Mercies this Amiable and Beneficent Being surely can have no pleasure in our Disappointment and Distress. He knows our Frame he remembers we are dust and looks to frail Men we are assured with such Pity as a Father beareth to his children.

One of the first Lessons both of Religion and of Wisdom is to moderate our Expectations and Hopes and not to set forth on the Voyage of Life like Men who expect to be always carried forward with a favourable Gale. Let us be satisfied if the Path we tread be easy and smooth though it be not strewed with Flowers.

Providence never intended that the Art of living happily in this World should depend on that deep Penetration that acute sagacity and those Refinements of Thought which few possess. It has dealt more graciously with us and made happiness depend on Uprightness of Intention much more than on Extent of Capacity.

Most of our Passions flatter us in their Rise. But their Beginnings are treacherous their Growth is imperceptible and the Evils which they carry in their Train lie concealed until their Dominion is established. What Solomon says of one of them holds true of them all that their Beginning is

as when one letteth out Water It issues from a small Chink which once might have been easily stopped but being neglected it is soon widened by the Stream till the Bank is at last totally thrown down and the Flood is at Liberty to deluge the whole plain.

Prosperity debilitates instead of strengthening the Mind Its most common effect is to create an extreme sensibility to the slightest Wound It foment's impatient Desires and raises Expectations which no Success can satisfy It fosters a false Delicacy which sickens in the midst of Indulgence By repeated Gratification it blunts the feelings of Men to what is pleasing and leaves them unhappily acute to whatever is uneasy Hence the Gale which another would scarcely feel is to the prosperous a rude Tempest Hence the Rose-leaf doubled below them on the Couch as it is told of the effeminate Sybarite breaks their Rest Hence the Disrespect shown by Mordecai preyed with such Violence on the Heart of Haman.

Anxiety is the Poison of Human Life It is the Parent of many Sins and of more Miseries In a World where every thing is so doubtful where we may succeed in our Wish and be miserable where we may be disappointed and be blessed in the Disappointment what mean this restless Stir and Commotion of Mind Can our Solitude alter the Course or unravel the Intricacy of Human Events Can our Curiosity pierce through the Cloud which the Supreme Being hath made impenetrable to Mortal Eye.

No situation is so remote and no Station so unfavourable as to preclude access to the happiness of a future State A Road is opened by the Divine Spirit to these blissful Habitations from all Corners of the Earth and from all Conditions of Human Life from the peopled City and from the solitary Desert from the Cottages of the Poor and from the Palaces of Kings from the Dwellings of Ignorance and Simplicieity and from the Regions of Science and Improvement.

The Scenes which present themselves at our entering upon the World are commonly flattering Whatever they be in themselves the lively Spirits of the Young gild every opening Prospect The Field of Hope appears to stretch wide before them Pleasure seems to put forth its Blossoms on every Side Impelled by Desire forward they rush with inconsiderate Ardour prompt to decide and to choose averse to hesitate or to Inquire credulous because untaught by Experience rash because unacquainted with Danger headstrong because unsubdued by Disappointment Hence arise the Perils to which they are exposed and which too often from Want of Attention to faithful Admonition precipitate them into Ruin irretrievable.

By the unhappy Excesses of irregular Pleasure in Youth how many amiable Dispositions are corrupted or destroyed How many rising Capacities and Powers are suppressed How many flattering Hopes of Parents and Friends are totally extinguished Who but must drop a Tear over Human Nature when he beholds that Morning which arose so bright overcast with such untimely Darkness that Sweetness of Temper which once engaged many Hearts that Modesty which was so prepossessing those Abilities which promised extensive Usefulness all sacrificed at the Shrine of low Sensuality and one who was formed for passing through Life in the midst of Public Esteem cut off by his Vices at the Beginning of his Course or sunk for the whole of it into Insignificance and Contempt These O sinful Pleasures are thy Trophies It is thus that co-operating with the Foe of God and Man thou degradest Human Honour and blastest the opening Prospects of Human Felicity.

SECTION II.

EXAMPLES IN POETRY.

Key, p. 114.

WHERE thy true treasure Gold says not in me
And not in me the Diamond Gold is poor

The scenes of business tell us what are men
The scenes of pleasure What is all beside

Wo then apart if wo apart can be
From mortal man and fortune at our nod
The gay rich great triumphant and august
What are they The most happy strange to say
Convince me most of human misery

All this dread order break for whom for thee
Vile worm oh madness pride impiety

Man like the generous vine supported lives
The strength he gains is from the embrace he gives

Know Nature's children all divide her care
The fur that warms a monarch warm'd a bear
While man exclaims see all things for my use
See man for mine replies a pamper'd goose
And just as short of reason he must fall
Who thinks all made for one not one for all

The Almighty from his throne on earth surveys
Nought greater than an honest humble heart
An humble heart his residence pronounc'd
His second seat

Bliss there is none but unprecious bliss
That is the gem sell all and purchase that
Why go a begging to contingencies
Not gain'd with ease nor safely lov'd if gain'd

There is a time when toil must be preferr'd
Or joy by mistim'd fondness is undone
A man of pleasure is a man of pains

Thus nature gives us let it check our pride
The virtue nearest to our vice allied

See the sole bliss Heaven could on all bestow
Which who but feels can taste but thinks can know
Yet poor with fortune and with learning blind
The bad must miss the good untaught will find

Whatever is is right This world tis true
Was made for Cæsar but for Titus too
And which more blest who chain'd his country say
Or he whose virtue sigh'd to lose a day

The first sure symptom of a mind in health
Is rest of heart and pleasure felt at home

True happiness resides in things unseen
No smiles of fortune ever bless the bad
Nor can her frowns rob innocence of joy

Oh the dark days of vanity while here
How tasteless and how terrible when gone
Gone they ne'er go when past they haunt us still

Father of light and life Thou good supreme
Oh teach me what is good Teach me thyself
Save me from folly vanity and vice
From every low pursuit and feed my soul
With knowledge conscious peace and virtue pure
Sacred substantial never fading bliss

If I am right thy grace impart
Still in the right to stay
If I am wrong oh teach my heart
To find that better way

Save me alike from foolish pride
Or impious discontent
At aught thy wisdom has denied
Or aught thy goodness lent

Oh lost to virtue lost to manly thought
 Lost to the noble sallies of the soul
 Who think it solitude to be alone
 Communion sweet communion large and high
 Our reason guardian angel and our God
 Then nearest these when others most remote
 And all ere long shall be remote but these

BENEVOLENCE.

GOD loves from whole to parts but human soul
 Must rise from individual to the whole
 Self-love but serves the virtuous mind to wake
 As the small pebble stirs the peaceful lake
 The centre mov'd a circle straight succeeds
 Another still and still another spreads
 Friend parent neighbour first it will embrace
 His country next and next all human race
 Wide and more wide the overflowings of the mind
 Take every creature in of every kind
 Earth smiles around with boundless bounty blest
 And Heaven beholds its image in his breast

HAPPINESS.

KNOW then this truth enough for man to know
 Virtue alone is happiness below
 The only point where human bliss stands still
 And tastes the good without the fall to ill
 Where only merit constant pay receives
 Is blest in what it takes and what it gives
 The joy unequalled if its end it gain
 And if it lose attended with no pain
 Without satiety though e'er so blest
 And but more relished as the more distress'd
 The broadest mirth unfeeling folly wears
 Less pleasing far than virtue's very tears
 Good from each object from each place acquired
 For ever exercised yet never tired

Never elated while one man's oppress'd
Never dejected while another's blest
And where no wants no wishes can remain
Since but to wish more virtue is to gain:

GRATITUDE.

WHEN all thy mercies O my God
My rising soul surveys
Transported with the view I'm lost
In wonder love and praise

Oh how shall words with equal warmth
The gratitude declare
That glows within my ravish'd heart
But thou canst read it there

Thy providence my life sustain d
And all my wants redress d
When in the silent womb I lay
And hung upon the breast

To all my weak complaints and cries
Thy mercy lent an ear
Ere yet my feeble thoughts had learnt
To form themselves in prayer.

Unnumber d comforts to my soul
Thy tender care bestow d
Before my infant heart conceiv d
From whom those comforts flow d

When in the slippery paths of youth
With heedless steps I ran
Thine arm unseen convey'd me safe
And led me up to man

Through hidden dangers toils and death
It gently clear'd my way
And through the pleasing snares of vice
More to be fear'd than they

When worn with sickness oft hast thou
 With health renew'd my face
 And when in sin and sorrow sunk
 Reviv'd my soul with grace

Thy bounteous hand with worldly bliss
 Has made my cup run o'er
 And in a kind and faithful friend
 Has doubled all my store

Ten thousand thousand precious gifts
 My daily thanks employ
 Nor is the least a cheerful heart
 That tastes those gifts with joy

Through every period of my life
 Thy goodness I'll pursue
 And after death in distant worlds
 The glorious theme renew

When nature fails and day and night
 Divide thy works no more
 My ever grateful heart O Lord
 Thy mercy shall adore

Through all eternity to thee
 A joyful song I'll raise
 For oh eternity's too short
 To utter all thy praise

THE VOYAGE OF LIFE.

SELF FLATTER'D unexperienc'd high in hope
 When young with sanguine cheer and streamers gay
 We cut our cable launch into the world
 And fondly dream each wind and star our friend
 All in some darling enterprise embark'd
 But where is he can fathom its event
 Amid a multitude of artless hands
 Ruin's sure perquisite her lawful prize

Some steer aright but the black blast blows hard
And puffs them wide of hope With hearts of proof
Full against wind and tide *some* win their way
And when strong effort has *deserv'd* the port
And tugg'd it into view tis won tis lost
Though strong their oar still stronger is their fate
~~They strike and while they triumph they expire~~
In stress of weather ~~most some~~ sink outright
O'er them and o'er their names the billows close
To-morrow knows not they were ever born
Others a short memorial leave behind
Like a flag floating when the bark's ingulf'd
It floats a moment and is seen no more
One Cæsar lives a thousand ~~are~~ forgot
How *few* favour'd by every element
With swelling sails make good the promis'd port
With all their wishes freighted Yet even these
Freighted with all their wishes soon complain
Free from misfortune not from nature free
They still are men and when is man secure
As fatal *time as storm* The rush of years
Beats down their strength their ~~stomberless~~ escapes
In ruin end and now their proud success
But plants new terrors on the victor's brow
What pain to quit the world just made their own
Their nests so deeply down'd and built so high
Too low they build who build beneath the stars

PART V.

EXERCISES TO PROMOTE PERSPICUOUS AND ACCURATE WRITING.

First—with respect to Single Words and Phrases.

CHAPTER I.

CONTAINING VIOLATIONS OF THE RULES OF PURITY.

Grammar, p. 240. Key, p. 190.

We should be employed dailily in doing good.

It irks me to see so perverse a disposition.

I wot not who has done this thing.

He is no way thy inferior; and, in this instance, is no ways to blame.

The assistance was welcome, and timelily afforded.

For want of employment, he stroamed idly about the fields.

We ought to live soberly, righteously, and godlily in the world.

He was long indisposed, and at length died of the hyp.

That word follows the general rule, and takes the penult accent.

He was an extra genius, and attracted much attention.

The fly, in its infantine state, lies all the winter enclosed in a ball.

He charged me with want of resolution, in the which he was greatly mistaken.

They have manifested great candidness in all the transaction.

The naturalness of the thought greatly recommended it.

The importance, as well as the authenticalness of the books, has been clearly displayed.

It is difficult to discover the spirit and intendment of some laws.

The disposition which he exhibited, was both unnatural and uncomfortable.

His natural severity rendered him a very impopular speaker.

The disquietness of his mind made his station and wealth far from being enviable.

I received the gift with pleasure; but I shall now gladder resign it.

These are the things highest important to the growing age.

It grieveth me to look over so many blank leaves, in the book of my life.

It repenteth me that I have so long walked in the paths of folly.

Methinks I am not mistaken in an opinion, which I have so well considered.

They thought it an important subject, and the question was strenuously debated pro and con.

Thy speech bewrayeth thee; for thou art a Galilean.

Let us not give too hasty credit to stories which may injure our neighbour: peradventure they are the offspring of calumny or misapprehension.

The gardens were void of simplicity and elegance; and exhibited much that was glaring and bizarre.

The only actions to which we have always seen, and still see; all of them intent, are such as tend to the destruction of one another.

Your character, which I, or any other writer, may now value himself by drawing, will probably be dropped, on

account of the antiquated style and manner it is described in.

The memory of Lord Peter's injuries produced a degree of hatred and spite, which had a much greater share of inciting him, than any regard after his father's commands.

CHAPTER II.

CONTAINING VIOLATIONS OF THE RULES OF PROPRIETY.

SECTION I.

Avoid low expressions.

Sée Grammar, p. 244. Key, p. 122.

I HAD as lief do it myself, as perstade another to it.

Of the justness of his measures he convinced his opponent, by dint of argument.

He is not a whit better than those he so liberally condemns.

He stands upon security, and will not liberate him, till it be obtained.

The meaning of the phrase, as I take it, is very different from the common acceptation.

The favourable moment should be embraced; for he does not hold long in one mind.

He exposed himself so much amongst the people, that he had like to have gotten one or two broken heads.

He was very dexterous in smelling out the views and designs of others.

If his education was but a little taken care of, he might be very useful amongst his neighbours.

He might have perceived, with half an eye, the difficulties to which his conduct exposed him.

If I happen to have a little leisure upon my hands to-morrow, I intend to pay them a short visit.

This performance is much at one with the other.

The scene was new, and he was seized with wonderment at all he saw.

SECTION II.

Supply words that are wanting.

Grammar, p. 245. Key, p. 123.

Let us consider the works of nature and art, with proper attention.

He is engaged in a treatise on the interests of the soul and body.

Some productions of nature rise in value, according as they more or less resemble those of art.

The Latin tongue, in its purity, was never in this island.

For some centuries, there was a constant intercourse between France and England, by the dominions we possessed there, and the conquests we made.

He is impressed with a true sense of that function, when chosen from a regard to the interests of piety and virtue.

The wise and foolish, the virtuous and the vile, the learned and ignorant, the temperate and profligate, must often, like the wheat and tares, be blended together.

SECTION III.

In the same sentence, be careful not to use the same word too frequently, nor in different senses.

Grammar, p. 245. Key, p. 124.

An eloquent speaker may give more, but cannot give more convincing arguments than this plain man offered.

They were persons of very moderate intellects, even before they were impaired by their passions.

True wit is nature dressed to advantage; and yet some works have more wit than does them good.

The sharks, who prey upon the inadvertency of young heirs, are more pardonable than those, who trespass upon the good opinion of those who treat them with great confidence and respect.

Honour teaches us properly to respect ourselves, and to violate no right or privilege of our neighbour: it leads us to support the feeble, to relieve the distressed, and to scorn to be governed by degrading and injurious passions: and yet we see honour is the motive which urges the destroyer to take the life of his friend.

He will be always with you, to support and comfort you, and in some measure to succeed your labours; and he will also be with all his faithful ministers, who shall succeed you in his service.

SECTION IV.

*Avoid the injudicious use of technical terms.**

Grammar, p. 246. Key, p. 144.

Most of our hands were asleep in their births, when the vessel shipped a sea, that carried away our pinnace and binnacle. Our dead lights were in, or we should have filled. The mainmast was so sprung, that we were obliged to fish it, and bear away for Lisbon.

The book is very neatly printed: the scale-boarding is ample and regular, and the register exact.

*The examples under this section, and perhaps a few others in different parts of the book, may be too difficult for learners to correct without assistance; but, as some illustration of the rules to which they relate, was requisite, they could not properly be omitted. By an attentive perusal of them, and a subsequent application to the Teacher, or to the Key, the scholar will perceive the nature of the rule, and the mode in which similar errors may be rectified.

SECTION V.

Avoid equivocal or ambiguous words.

Grammar, p. 246. Key, p. 125.

WHEN our friendship is considered, how is it possible that I should not grieve for his loss?

The eagle killed the hen, and eat her in her own nest.

It may be justly said, that no laws are better than the English.

They who have pretended to polish and refine the English language, have chiefly multiplied abuses and absurdities.

The English adventurers, instead of reclaiming the natives from their uncultivated manners, were gradually assimilated to the ancient inhabitants, and degenerated from the customs of their own nation.

It has been said, that not only Jesuits can equivocate.

You will not think that these people, when injured, have the least right to our protection.

Solomon the son of David, who built the temple of Jerusalem, was the richest monarch that reigned over the Jewish people.

Solomon the son of David, who was persecuted by Saul, was the richest monarch of the Jews.

It is certain that all words which are signs of complex ideas, may furnish matter of mistake and cavil.

Lisias promised to his father, never to abandon his friends.

The Divine Being heapeth favours on his servants, ever liberal and faithful.

Every well-instructed scribe is like a householder, who bringeth out of his treasure things new and old.

He was willing to spend a hundred or two pounds, rather than be enslaved.

Dryden makes a very handsome observation; on Ovid's writing a letter from Dido to Æneas, in the following words.

Imprudent associations disqualify us for the instructions or reproof of others.

SECTION VI.

Avoid unintelligible and inconsistent words and phrases.

Grammar, p. 246. Key, p. 126.

I SELDOM see a noble building, or any great piece of magnificence and pomp, but I think, how little is all this to satisfy the ambition, or to fill the idea of an immortal soul!

A poet, speaking of the universal deluge, says:

Yet when that flood in its own depth was drown'd,
It left behind it false and slippery ground.

The author of the Spectator says, that a man is not qualified for a bust, who has not a good deal of wit and vivacity, even in the ridiculous side of his character.

And Bezaleel made the laver of brass, and the foot of it of brass, of the looking-glasses of the women,

And, in the lowest deep, a lower deep
Still threatening to devour me, opens wide.

SECTION VII.

Avoid all such words and phrases, as are not adapted to the ideas you mean to communicate; or which are less significant than others, of those ideas.

Grammar, p. 248. Key, p. 127.

No less than two hundred scholars have been educated in that school.

The attempt, however laudable, was found to be impracticable.

He is our mutual benefactor, and deserves our respect and obedience.

Vivacity is often promoted, by presenting a sensible object to the mind, instead of an intelligible one.

They broke down the banks, and the country was soon overflowed.

The garment was decently formed, and sown very neatly.

The house is a cold one; for it has a north exposition.

The proposition, for each of us to relinquish something, was complied with, and produced a cordial reconciliation.

Though fear'd, well bred; and though well bred, sincere;
Modestly bold, and humanly severe.

A fop is a risible character, in every one's view but his own.

An action that excites laughter, without any mixture of contempt, may be called a ridiculous action.

It is difficult for him to speak three sentences together.

By this expression, I do not intend what some persons annex to it.

The negligence of timely precautions was the cause of this great loss.

All the sophism which has been employed, cannot obscure so plain a truth.

Disputing should always be so managed, as to remember that the only end of it is truth.

My friend was so ill, that he could not set up at all, but was obliged to lay continually in bed.

A certain prince, it is said, when he invaded the Egyptians, placed, in the front of his army, a number of cats and other animals, which were worshipped by those people. A reverence for these phantoms, made the Egyptians lie down their arms; and become an easy conquest.

The presence of the Deity, and the interest such an august Cause is supposed to take in our concerns, is a source of consolation.

And when they had kindled a fire in the midst of the hall, and were set down together, Peter set down amongst them.

By the slavish disposition of the senate and people of

Rome, under the emperors, the wit and eloquence of the age were wholly turned into panegyric.

The refreshment came in seasonably, before they were laid down to rest.

We speak that we do know, and testify that we have seen.

They shall flee as the eagle that hasteth to eat.

The wicked fly when no man pursueth; but the righteous are bold as a lion.

A creature of a more exalted kind

Was wanting yet, and then was man design'd.

He died with violence; for he was killed by a sword.

He had scarcely taken the medicine, than he began to feel himself relieved.

No place and no object appear to him void of beauty.

When we fall into a person's conversation, the first thing we should consider, is, the intention of it.

Galileo discovered the telescope; Hervey invented the circulation of the blood.

Philip found an obstacle to the managing of the Athenians, from the nature of their dispositions; but the eloquence of Demosthenes was the greatest difficulty in his designs.

A hermit is rigorous in his life; a judge, austere in his sentences.

A candid man avows his mistake, and is forgiven; a patriot acknowledges his opposition to a bad minister, and is applauded.

We have enlarged our family and expenses; and increased our garden and fruit orchard.

By proper reflection, we may be taught to mend what is erroneous and defective.

The good man is not overcome by disappointment, when that which is mortal passes away; when that which is mutable dies; and when that which he knew to be transient, begins to change.

CHAPTER III.

CONTAINING VIOLATIONS OF THE RULES OF PRECISION.

Grammar, p. 260. Key, p. 130.

THIS great politician desisted from, and renounced his designs, when he found them impracticable.

He was of so high and independent a spirit, that he abhorred and detested being in debt.

Though raised to an exalted station, she was a pattern of piety, virtue, and religion.

The human body may be divided into the head, trunk, limbs, and vitals.

His end soon approached; and he died with great courage and fortitude.

He was a man of so much pride and vanity, that he despised the sentiments of others.

Poverty induces and cherishes dependence; and dependence strengthens and increases corruption.

This man, on all occasions, treated his inferiors with great haughtiness and disdain.

There can be no regularity or order in the life and conduct of that man, who does not give and allot a due share of his time, to retirement and reflection.

Such equivocal and ambiguous expressions, mark a formed intention to deceive and abuse us.

His cheerful, happy temper, remote from discontent, keeps up a kind of daylight in his mind, excludes every gloomy prospect, and fills it with a steady and perpetual serenity.

Secondly—Exercises to promote Perspicuity and Accuracy, with respect to the Construction of Sentences.

CHAPTER I.

CONTAINING SENTENCES IN WHICH THE RULES OF
CLEARNESS ARE VIOLATED.

SECTION I.

*Ambiguities are frequently occasioned by the improper use
of the adverb.*

Grammar, p. 256. Key, p. 181.

HENCE the impossibility appears, that an undertaking managed so, should prove successful.

May we not here say with the poet, that "virtue is its own reward?"

Had he died before, would not then this art have been wholly unknown?

Not to exasperate him, I only spoke a very few words.

The works of art receive a great advantage from the resemblance which they have to those of nature; because here the similitude is not only pleasant, but the pattern is perfect.

It may be proper to give some account of those practices, anciently used on such occasions, and only discontinued through the neglect and degeneracy of later times.

Sixtus the Fourth was, if I mistake not, a great collector of books at least.

If Louis XIV. was not the greatest king, he was the best actor of majesty, at least, that ever filled a throne.

These forms of conversation; by degrees multiplied and grew troublesome.

Nor does this false modesty expose us only to such actions as are indiscreet, but very often to such as are highly criminal.

By greatness, I do not only mean the bulk of any single object, but the largeness of a whole view.

I was engaged formerly in that business; but I never shall be again concerned in it.

We do those things frequently, which we repent of afterwards.

By doing the same thing, it often becomes habitual.

Most nations, not even excepting the Jews, were prone to idolatry.

Raised to greatness without merit, he employed his power for the gratification solely of his passions.

SECTION II.

Words expressing things connected in the thought, should be placed as near together as possible.

Grammar, p. 237. Key, p. 132.

THE embarrassments of the artificers, rendered the progress very slow of the work.

He found the place replete with wonders, of which he proposed to solace himself with the contemplation, if he should never be able to accomplish his flight.

They are now engaged in a study, of which they have long wished to know the usefulness.

This was an undertaking, which, in the execution, proved as impracticable, as had turned out every other of their pernicious, yet abortive schemes.

He thought that the presbyters would soon become more dangerous to the magistrates, than had ever been the prelatical clergy.

He did every thing in his power to serve his benefactor; and had a grateful sense of the benefits received.

Many persons give evident proof, that either they do not feel the power of the principles of religion, or that they do not believe them.

As the guilt of an officer will be greater than that of a common servant, if he prove negligent; so the reward of his fidelity will proportionably be greater.

The comfort annexed to goodness is the pious man's strength. It inspires his zeal. It attaches his heart to religion. It accelerates his progress; and supports his constancy.

SECTION III.

Another great source of ambiguity arises from the too frequent repetition of the personal pronouns, and also from the disposition of the relative pronouns, who, which, what, whose, and of all those particles which express the connexion of the parts of speech with one another.

Grammar, p. 260. Key, p. 135.

THESE are the master's rules, who must be obeyed.

They attacked Northumberland's house, whom they put to death.

He laboured to involve his minister in ruin, who had been the author of it.

It is true what he says; but it is not applicable to the point.

The French marched precipitately as to an assured victory; whereas the English advanced very slowly, and discharged such flights of arrows as did great execution. When they drew near the archers, perceiving that they were out of breath, they charged them with great vigour.

He was taking a view, from a window, of the cathedral in Lichfield, where a party of the royalists had fortified themselves.

We no where meet with a more splendid or pleasing show in nature, than what appears in the heavens at the rising and setting of the sun, which is wholly made up of those different stains of light, that show themselves in clouds of a different situation.

There will be found a round million of creatures in human figure, throughout this kingdom, whose whole subsistence, &c.

It is the custom of the Mahometans, if they see any printed or written paper upon the ground, to take it up and lay it aside carefully, as not knowing but it may contain some piece of their Koran.

The laws of nature are, truly, what Lord Bacon styles his aphorisms, laws of laws. Civil laws are always imperfect, and often false deductions from them, or applications of them; nay, they stand, in many instances, in direct opposition to them.

It has not a word, says Pope, but what the author religiously thinks in it.

Many act so directly contrary to this method, that, from a habit of saving time and paper, which they acquired at the university, they write in so diminutive a manner, that they can hardly read what they have written.

Thus I have fairly given you my own opinion, as well as that of a great majority of both houses here, relating to this weighty affair; upon which I am confident you may securely reckon.

If we trace a youth from the earliest period of life, who has been well educated, we shall perceive the wisdom of the maxims here recommended.

CHAPTER II.

CONTAINING SENTENCES IN WHICH THE RULES OF UNITY
ARE VIOLATED.

SECTION I.

*During the course of the sentence, the scene should be
changed as little as possible.*

Grammar, p. 261. Key, p. 137.

A SHORT time after this injury, he came to himself; and, the next day, they put him on board a ship, which conveyed him first to Corinth, and thence to the island of Ægina.

The Britons, daily harassed by cruel inroads from the Picts, were forced to call in the Saxons for their defence; who consequently reduced the greater part of the island to their own power; drove the Britons into the most remote and mountainous parts; and the rest of the country, in customs, religion, and language, became wholly Saxons.

By eagerness of temper, and precipitancy of indulgence, men forfeit all the advantages which patience would have procured; and, by this means, the opposite evils are incurred to their full extent.

This prostitution of praise does not only affect the gross of mankind, who take their notion of characters from the learned; but also the better sort must, by this means, lose some part at least of their desire of fame, when they find it promiscuously bestowed on the meritorious and undeserving.

All the precautions of prudence, moderation, and condescension, which Eumenes employed, were incapable of mollifying the hearts of those barbarians, and of extinguish-

ing their jealousy; and he must have renounced his merit and virtue which occasioned it, to have been capable of appeasing them.

He who performs every employment in its due place and season, suffers no part of time to escape without profit; and thus his days become multiplied; and much of life is enjoyed in little space.

Desires of pleasure usher in temptation, and the growth of disorderly passions is forwarded.

SECTION II.

We should never crowd into one sentence, things which have so little connexion, that they could bear to be divided into two or three sentences.

Grammar, p. 262. Key, p. 138.

THE notions of Lord Sunderland were always good; but he was a man of great expense.

In this uneasy state, both of his public and private life, Cicero was oppressed by a new and deep affliction, the death of his beloved daughter Tullia; which happened soon after her divorce from Dolabella; whose manners and humours were entirely disagreeable to her.

The sun approaching melts the snow, and breaks the icy fetters of the main, where vast sea-monsters pierce through floating islands, with arms which can withstand the crystal rock; whilst others, that of themselves seem great as islands, are, by their bulk alone, armed against all but man, whose superiority over creatures of such stupendous size and force, should make him mindful of his privilege of reason; and force him humbly to adore the great Composer of these wondrous frames, and the Author of his own superior wisdom.

I single Strada out among the moderns, because he had the foolish presumption to censure Tacitus, and to write

history himself; and my friend will forgive this short excursion in honour of a favourite writer.

Boast not thyself of to-morrow; thou knowest not what a day may bring forth: and for the same reason, despair not of to-morrow; for it may bring forth good as well as evil; which is a ground for not vexing thyself with imaginary fears; for the impending black cloud, which is regarded with so much dread, may pass by harmless: or though it should discharge the storm, yet before it breaks, thou mayst be lodged in that lowly mansion which no storms ever touch.

SECTION III.

We should keep clear of all unnecessary parentheses.

Grammar, p. 264. Key, p. 139.

DISAPPOINTMENTS will often happen to the best and wisest men, (not through any imprudence of theirs, nor even through the malice or ill design of others; but merely in consequence of some of those cross incidents of life which could not be foreseen,) and sometimes to the wisest and best-concerted plans.

Without some degree of patience exercised under injuries, (as offences and retaliations would succeed to one another in endless train,) human life would be rendered a state of perpetual hostility.

Never delay till to-morrow, (for to-morrow is not yours; and, though you should live to enjoy it, you must not overload it with a burden not its own,) what reason and conscience tell you ought to be performed to-day.

We must not imagine that there is in true religion, any thing which overcasts the mind with sullen gloom and melancholy austerity, (for false ideas may be entertained of religion, as false and imperfect conceptions of virtue have often prevailed in the world,) or which derogates from that esteem which men are generally disposed to yield to exemplary virtues.

CHAPTER III.

CONTAINING SENTENCES, IN WHICH THE RULES FOR PROMOTING THE STRENGTH OF A SENTENCE ARE VIOLATED.

SECTION I.

*The first rule for promoting the strength of a sentence, is,
• to prune it of all redundant words and members.*

Grammar, p. 265. Key, p. 140.

It is six months ago, since I paid a visit to my relations.

Suspend your censure so long, till your judgment on the subject can be wisely formed.

The reason why he acted in the manner he did, was not fully explained.

If I were to give a reason for their looking so well, it would be because they rise early. -od)

If I mistake not, I think he is improved both in knowledge and behaviour.

Those two boys appear to be both equal in capacity.

Whenever he sees me, he always inquires concerning his friends.

The reason of his conduct will be accounted for, in the conclusion of this narrative.

I hope this is the last time that I shall ever act so imprudently.

The reason of his sudden departure, was on account of the case not admitting of delay.

The people gained nothing farther by this step, but only to suspend their misery.

I have here supposed that the reader is acquainted with that great modern discovery, which is, at present, universally acknowledged by all the inquirers into natural philosophy.

There are few words in the English language, which are employed in a more loose and uncircumscribed sense, than those of the fancy and the imagination.

I intend to make use of these words, in the thread of my following speculations, that the reader may conceive rightly what is the subject upon which I proceed.

Commend me to an argument, that, like the flail, there is no fence against it.

How many are there, by whom these tidings of good news were never heard!

These points have been illustrated in so plain and evident a manner, that the perusal of the book has given me pleasure and satisfaction.

However clear and obvious the conduct which he ought to have pursued, he had not courage and resolution to set about it.

I was much moved on this occasion, and left the place full of a great many serious reflections.

They are of those that rebel against the light: they know not the ways thereof, nor abide in the paths thereof.

This measure may afford some profit, and furnish some amusement.

By a multiplicity and variety of words, the thoughts and sentiments are not set off and accommodated; but, like David dressed out and equipped in Saul's armour, they are encumbered and oppressed.

Although he was closely occupied with the affairs of the nation, nevertheless he did not neglect the concerns of his friends.

Whereas, on the other hand, supposing that secrecy had been enjoined, his conduct was very culpable.

Less capacity is required for this business; but more time is necessary.

He did not mention Leonora, nor that her father was dead.

The combatants encountered each other with such rage,

that, being eager only to assail, and thoughtless of making any defence, they both fell dead upon the field together.

I shall, in the first place, begin with remarking the defects, and shall then proceed afterwards to describe the excellences, of this plan of education.

Numberless orders of beings, which are to us unknown, people the wide extent of the universe.

His extraordinary beauty was such, that it struck observers with admiration.

Thought and language act and re-act upon each other mutually.

Their interests were dependent upon, and inseparably connected with each other.

While you employ all the circumspection and vigilance which reason can suggest, let your prayers, at the same time, continually ascend to heaven for support and aid.

SECTION II.

The second rule for promoting the strength of a sentence, is, to attend particularly to the use of copulatives, relatives, and all the particles employed for transition and connexion.

Grammar, p. 268. Key, p. 142.

THE enemy said, I will pursue, and I will overtake, and I will divide the spoil.

While the earth remaineth, seedtime and harvest, cold, heat, summer, winter, day and night, shall not cease.

A man should endeavour to make the sphere of his innocent pleasures as wide as possible, that he may retire into them with safety, and find in them such a satisfaction as a wise man would not blush to take. Of this nature are those of the imagination.

The army was composed of Grecians, Carians, Lycians, Pamphylians, and Phrygians.

The body of this animal was strong, and proportionable, and beautiful.

There is nothing which promotes knowledge more than steady application, and a habit of observation.

Though virtue borrows no assistance from, yet it may often be accompanied by, the advantages of fortune.

The knowledge he has acquired, and the habits of application he possesses, will probably render him very useful.

Their idleness, and their luxury and pleasures, their criminal deeds, and their immoderate passions, and their timidity and baseness of mind, have dejected them to such a degree, as to make them weary of life.

I was greatly affected, in so much that I was obliged to leave the place, notwithstanding that my assistance had been pressingly solicited.

I strenuously opposed those measures, and it was not in my power to prevent them.

I yielded to his solicitations, whilst I perceived the necessity of doing so.

For the wisest purposes, Providence has designed our state to be chequered with pleasure and pain. In this manner let us receive it, and make the best of what is appointed to be our lot.

In the time of prosperity, he had stored his mind with useful knowledge, with good principles, and virtuous dispositions; and therefore they remain entire, when the days of trouble come.

He had made considerable advances in knowledge; but he was very young, and laboured under several disadvantages.

SECTION III.

The third rule for promoting the strength of a sentence, is, to dispose of the capital word or words, so that they may make the greatest impression.

Grammar, p. 271. Key, p. 144.

I HAVE considered the subject with a good deal of attention, upon which I was desired to communicate my thoughts.

Whether a choice altogether unexceptionable, has, in any country, been made, seems doubtful.

Let us endeavour to establish to ourselves an interest in Him, who holds the reins of the whole creation in his hands.

Virgil, who has cast the whole system of Platonic philosophy, so far as it relates to the soul of man, into beautiful allegories, in the sixth book of his *Æneid* gives us the punishment, &c.

And Philip the Fourth was obliged, at last, to conclude a peace, on terms repugnant to his inclination, to that of his people, to the interest of Spain, and to that of all Europe, in the Pyrenean treaty.

It appears that there are, by a late calculation, upwards of twenty-one millions of inhabitants in Great Britain and Ireland.

And although persons of a virtuous and learned education, may be, and too often are, drawn by the temptations of youth, and the opportunities of a large fortune, into some irregularities, when they come forward into the great world, it is ever with reluctance and compunction of mind, because their bias to virtue still continues.

Were instruction an essential circumstance in epic poetry, I doubt whether a single instance could be given of this species of composition, in any language.

Some of our most eminent writers have made use of this

Platonic notion, as far as it regards the subsistence of our affections after death, with great beauty and strength of reason.

Men of the best sense have been touched, more or less, with these groundless horrors and presages of futurity, upon surveying the most indifferent works of nature.

He that cometh in the name of the Lord, is blessed.

Every one that puts on the appearance of goodness, is not good.

And Elias, with Moses, appeared to them.

Where are your fathers? and do the prophets live for ever?

We came to our journey's end at last, with no small difficulty, after much fatigue, through deep roads and bad weather.

Virgil has justly contested with Homer, the praise of judgment; but his invention remains yet unrivalled.

Let us employ our criticism on ourselves, instead of being critics on others.

Let us implore superior assistance, for enabling us to act well our own part, leaving others to be judged by Him who searcheth the heart.

The vehemence of passion, after it has exercised its tyrannical sway for a while, may subside by degrees.

This fallacious art debars us from enjoying life, instead of lengthening it.

Indulging ourselves in imaginary enjoyments, often deprives us of real ones.

How will that nobleman be able to conduct himself, when reduced to poverty, who was educated only to magnificence and pleasure?

It is highly proper that a man should be acquainted with a variety of things, of which the utility is above a child's comprehension: but is it necessary a child should learn every thing it behooves a man to know; or is it even possible?

When they fall into sudden difficulties, they are less perplexed than others in the like circumstances; and when they encounter dangers, they are less alarmed.

For all your actions, you must hereafter give an account, and particularly for the employments of youth.

SECTION IV.

The fourth rule for promoting the strength of sentences, is, that a weaker assertion or proposition should never come after a stronger one; and that, when our sentence consists of two members, the longer should, generally, be the concluding one.

Grammar, p. 292. Key, p. 146.

CHARITY breathes long-suffering to enemies, courtesy to strangers, habitual kindness towards friends.

Gentleness ought to diffuse itself over our whole behaviour, to form our address, and regulate our speech.

The propensity to look forward into life, is too often grossly abused, and immoderately indulged.

The regular tenor of a virtuous and pious life, will prove the best preparation for immortality, for old age, and death.

These rules are intended to teach young persons to write with propriety, elegance, and perspicuity.

Sinful pleasures blast the opening prospects of human felicity, and degrade human honour.

In this state of mind, every employment of life becomes an oppressive burden, and every object appears gloomy.

They will acquire different views, by applying to the honourable discharge of the functions of their station, and entering on a virtuous course of action.

By the perpetual course of dissipation, in which sensualists are engaged; by the riotous revel, and the midnight, or rather morning hours, to which they prolong their festivity; by the excesses which they indulge; they

debilitate their bodies, cut themselves off from the comforts and duties of life, and wear out their spirits.

SECTION V.

The fifth rule for the strength of sentences, is, to avoid concluding them with an adverb, a preposition, or any inconsiderable word.

Grammar, p. 273. Key, p. 147.

By what I have already expressed, the reader will perceive the business which I am to proceed upon.

May the happy message be applied to us, in all the virtue, strength, and comfort of it!

Generosity is a showy virtue, which many persons are very fond of.

These arguments were, without hesitation, and with great eagerness, laid hold of.

It is proper to be long in deliberating; but we should speedily execute.

Form your measures with prudence; but all anxiety about the issue divest yourselves of.

We are struck, we know not how, with the symmetry of any thing we see; and immediately acknowledge the beauty of an object, without inquiring into the particular causes and occasions of it.

With Cicero's writings, these persons are more conversant, than with those of Demosthenes, who, by many degrees, excelled the other; at least, as an orator.

SECTION VI.

The sixth rule relating to the strength of a sentence, is, that, in the members of a sentence, where two things are compared or contrasted with each other; where either a resemblance, or an opposition, is intended to be expressed; some resemblance, in the language and construction, should

be preserved. For, when the things themselves correspond to one another, we naturally expect to find a similar correspondence in the words.

Grammar, p. 274. Key, p. 147.

OUR British gardeners, instead of humouring nature, love to deviate from it as much as possible.

I have observed of late the style of some great ministers, very much to exceed that of any other productions.

The old may inform the young; and the young may animate those who are advanced in life.

The account is generally balanced; for what we are losers on the one hand, we gain on the other.

The laughs will be for those who have most wit; the serious part of mankind, for those who have most reason on their side.

If men of eminence are exposed to censure on the one hand, they are as much liable to flattery on the other. If they receive reproaches which are not due to them, they likewise receive praises which they do not deserve.

He can bribe, but he is not able to seduce. He can buy, but he has not the power of gaining. He can lie, but no one is deceived by him.

He embraced the cause of liberty faintly, and pursued it without resolution; he grew tired of it, when he had much to hope; and gave it up, when there was no ground for apprehension.

There may remain a suspicion, that we overrate the greatness of his genius, in the same manner as bodies appear more gigantic, on account of their being disproportioned and misshapen.

SECTION VII.

The seventh rule for promoting the strength and effect of sentences, is, to attend to the sound, the harmony, and easy flow of the words and members.

Grammar, p. 276. Key, p. 148.

SOBERMINDEDNESS suits the present state of man.

As conventiclers, these people were seized and punished.

To use the Divine name customarily, and without serious consideration, is highly irreverent.

From the favourableness with which he was at first received, great hopes of success were entertained.

They conducted themselves wilily, and ensnared us before we had time to escape.

It belongs not to our humble and confined station, to censure; but to adore, submit, and trust.

Under all its labours, hope is the mind's solace; and the situations which exclude it entirely, are few.

The humbling of those that are mighty, and the precipitation of persons who are ambitious, from the towering height that they had gained, concern but little the bulk of men.

Tranquillity, regularity, and magnanimity, reside with the religious and resigned man.

Sloth, ease, success, naturally tend to beget vices and follies.

By a cheerful, even, and open temper, he conciliated general favour.

We reached the mansion before noon. It was a strong, grand, Gothic house.

I had a long and perilous journey, but a comfortable companion, who relieved the fatigue of it.

The speech was introduced by a sensible preamble, which made a favourable impression.

The commons made an angry remonstrance against such an arbitrary requisition.

The truly illustrious are they who do not court the praise of the world, but who perform such actions as make them indisputably deserve it.

By the means of society, our wants come to be supplied, and our lives are rendered comfortable, as well as our capacities enlarged, and our virtuous affections called forth into their proper exercise.

Life cannot but prove vain to such persons as affect a disrelish of every pleasure, which is not both new and exquisite, measuring their enjoyments by fashion's standard, and not by what they feel themselves; and thinking that, if others do not admire their state, they are miserable.

By experiencing distress, an arrogant insensibility of temper is most effectually corrected, from the remembrance of our own sufferings naturally prompting us to feel for others in their sufferings: and if Providence has favoured us, so as not to make us subject in our own lot to much of this kind of discipline, we should extract improvement from the lot of others that is harder; and step aside sometimes from the flowery and smooth paths which it is permitted us to walk in, in order to view the toilsome march of our fellow-creatures through the thorny desert.

As no one is without his failings, so few want good qualities.

Providence delivered them up to themselves, and they tormented themselves.

From disappointments and trials, we learn the insufficiency of temporal things to happiness, and the necessity of goodness.

CHAPTER IV.

CONTAINING INSTANCES OF AN IRREGULAR USE OF FIGURES
OF SPEECH.

Grammar, p. 284. Key, p. 150.

No human happiness is so serene as not to contain any alloy.

There is a time when factions, by the vehemence of their own fermentation, stun and disable one another.

I intend to make use of these words, in the thread of my speculations.

Hope, the balm of life, darts a ray of light through the thickest gloom.

The scheme was highly expensive to him, and proved the Charybdis of his estate.

He was so much skilled in the empire of the oar, that few could equal him.

The death of Cato has rendered the senate an orphan.

Let us be attentive to keep our mouths as with a bridle; and to steer our vessel aright, that we may avoid the rocks and shoals, which lie every where around us.

At length Erasmus, that great injur'd name,
(The glory of the priesthood and the shame,)
Curb'd the wild torrent of a barbarous age,
And drove those holy Vandals off the stage.

In this our day of proof, our land of hope,
The good man has his clouds that intervene;
Clouds that may dim his sublunary day,
But cannot conquer: even the best must own,
Patience and resignation are the columns
Of human peace on earth.

On the wide sea of letters, 't was thy boast
To crowd each sail, and touch at every coast:
From that rich mine how often hast thou brought
The pure and precious pearls of splendid thought!
How didst thou triumph on that subject tide,
Till vanity's wild gust, and stormy pride,
Drove thy strong mind, in evil hour, to split
Upon the fatal rock of impious wit!

Since the time that reason began to bud, and put forth her shoots, thought, during our waking hours, has been active in every breast, without a moment's suspension or pause. The current of ideas has been always moving. The wheels of the spiritual engine have exerted themselves with perpetual motion.

The man who has no rule over his own spirit, possesses no antidote against poisons of any sort. He lies open to every insurrection of ill-humour, and every gale of distress. Whereas, he who is employed in regulating his mind, is making provision against all the accidents of life. He is erecting a fortress into which, in the day of sorrow, he can retreat with satisfaction.

Tamerlane the Great writes to Bajazet, emperor of the Ottomans, in the following terms: "Where is the monarch who dares resist us? Where is the potentate who does not glory in being numbered among our attendants? As for thee, descended from a Turcoman sailor, since the vessel of thy unbounded ambition has been wrecked in the gulf of thy self-love, it would be proper that thou shouldst take in the sails of thy temerity, and cast the anchor of repentance in the port of sincerity and justice, which is the port of safety, lest the tempest of our vengeance make thee perish in the sea of the punishment thou deservest."

It is pleasant to be virtuous and good; because that is to excel many others: it is pleasant to grow better; because that is to excel ourselves: it is pleasant to command our appetites and passions, and to keep them in due order, within the bounds of reason and religion; because this is

empire: nay, it is pleasant even to mortify and subdue our lusts; because that is victory.

CHAPTER V.

VIOLATIONS OF THE RULES RESPECTING PERSPICUOUS AND ACCURATE WRITING, PROMISCUOUSLY DISPOSED.

SECTION I.

See the Key, p. 152.

WHAT is human life to all, but a mixture, with various cares and troubles, of some scattered joys and pleasures?

When favours of every kind are conferred speedily, they are doubled.

He will soon weary the company, who is himself wearied.

He must endure the follies of others, who will have their kindness.

For the last years of man, the first must make provision. Perpetual light-mindedness must terminate in ignorance.

In these, and in such like cases, we should, in our alms, generally suffer none to be witnesses, but Him who must see every thing.

The reason why he is so badly qualified for the business, is, because he neglected his studies, and opportunities of improvement.

That Plutarch wrote lives of Demosthenes and Cicero at Chæronea, it is clear from his own account.

I wish to cultivate your further acquaintance.

He may probably make the attempt; but he cannot possibly succeed.

No pains were spared by his tutor, in order to his being improved in all useful knowledge.

In no scene of her life was ever Mary's address more remarkably displayed.

This was the cause which first gave rise to such a barbarous practice.

He craftily endeavoured, by a variety of false insinuations which he made use of, to turn the emperor to his purpose.

The beauty in the earth equals the grandeur in the heavens.

In health and vigour of body, and in the state of worldly fortune, all rejoice.

What passes in the hearts of men, is generally unknown to the public eye.

Many associations are united by laws the most arbitrary.

These instances may, it is hoped, be sufficient to satisfy every reasonable mind.

By such general and comprehensive rules as this, the clearest ideas are conveyed.

He determined not to comply with the proposal, except he should receive a more ample compensation.

There can be no doubt but that health is preferable to riches.

They declared to their friends, that they believed the perusal of such books had ruined their principles.

John's temper greatly indisposed him for instruction.

Vegetation is advancing constantly, though no eye can trace the steps of its gradation.

The reason of my consenting to the measure, was owing to his importunity.

I conceived a great regard for him, and could not but mourn for his loss.

The officer apprehended him, and confined him in his own house.

Charlotte, the friend of Amelia, to whom no one imputed blame, was too prompt in her vindication.

SECTION II.

Key, p. 154.

THE Greek, doubtless, is a language which is much superior in riches, harmony, and variety, to Latin.

Those three great genius's flourished in the same period.

He has made a judicious adaption of the examples to the rule.

This part of knowledge has been always growing, and will do so, till the subject be exhausted.

A boy of twelve years old may study these lessons.

The servant produced from his late master an undeniable character.

I am surprised that so great a philosopher as you are, should spend your time in the pursuit of such chimeras.

The ends of a divine and human legislator, are vastly different.

Scarce had the "Spirit of Laws" made its appearance, than it was attacked.

His donation was the more acceptable, that it was given without solicitation.

This subject is an unwelcome intruder, affording but an uneasy sensation, and brings with it always a mixture of concern and compassion.

He accordingly draws out his forces, and offers battle to Hiero, who immediately accepted it.

James laid late in bed yesterday, and this morning he lays still later.

The reason of this strange proceeding, will be accounted for when I make my defence.

I have observed him often, and his manner of proceeding is thus: he enjoins first silence; and then, &c.

Having not known, or not considered the subject, he made a very crude decision.

They all were deceived by his fair pretences, and they all of them lost their property.

It is above a year since the time that I left school.

He was guilty of such atrocious conduct, that he was deserted by his friends for good and all.

No other employment besides a bookseller suited his inclination.

Hereby I am instructed, and thereby I am honoured.

I pleaded my good intention; and, after some time, he assented thereto; whereby I entirely escaped all punishment.

This I am disposed to the rather, that it will serve to illustrate the principles advanced above.

From what I have said, you will perceive readily the subject I am to proceed upon.

These are points too trivial to take notice of. They are objects I am totally unacquainted with.

The nearer that men approach each other, the more numerous the points of contact in which they touch, and the greater their pleasures or pains.

Thus I have endeavoured to make the subject be better understood.

This is the most useful art of which men are possessed.

The French writers of sermons study neatness in laying down their heads.

There is not any beauty more in one of them than in another.

SECTION III.

Key, p. 156.

STUDY to unite with firmness of principle gentleness of manners, and affable behaviour with untainted integrity.

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In that work, we are every now and then interrupted with unnatural thoughts.

Bating two or three expressions, the composition is not subject to censure.

To answer his purpose effectually, he pitched upon a very moving story.

I am not able to discover whether these points are any how connected.

These are arguments which cannot be got over by all the cavils of infidelity.

This matter I had a great mind to reply to.

I hope that I may not be troubled in future, on this, or any the like occasions.

It is difficult to unite together copiousness and precision.

Let us consider of the proper means to effect our purpose.

We must pay attention to what goes before and immediately follows after.

The more that this track is pursued, the more that eloquence is studied, the more shall we be guarded against a false taste.

True believers of every class and denomination on earth, make up the church and people of God.

This is the sum and substance of that which has been said on the subject.

A perfect union of wit and judgment, is one of the rarest things in the world.

Praise, like gold and diamonds, owes to its scarcity only its value.

Intemperance will make life short and sad, though it may fire the spirits for an hour.

From their errors of education, all their miseries have proceeded.

Their disinterestedness of conduct produced general admiration.

I viewed the habitation of my departed friend.—Venerable shade! I then gave thee a tear: accept now of one cordial drop that falls to thy memory.

To-day we are here; to-morrow we are gone.

This author is more remarkable for strength of sentiment, than harmonious language.

Many persons are more delighted with correct and elegant language, than with the importance of sentiment and accuracy of reasoning.

I feel myself grateful to my friend, for all the instances of his kindness, which he has often manifested to me.

It is not from this world that any source of comfort can arise, to cheer the gloom of the last hour.

SECTION IV.

Key, p. 158.

It is dangerous for beauty that is mortal, or for terrestrial virtue, to be examined by a light that is too strong for it.

Beautiful women possess seldom any great accomplishments, because they study behaviour rather than solid excellence, for the most part.

It is to discover the temper of froward children, not that of men, far less that of Christians, to fret and repine at every disappointment of our wishes.

It is ordained and decreed by Providence, that nothing shall be obtained in our present state, that is truly valuable, except it be with difficulty and danger.

Pauses of ease and relaxation, labour necessarily requires; and the deliciousness of ease makes us commonly unwilling to return to labour.

Nothing which is not right can be great: nothing can be suitable to the dignity of the human mind which reason condemns.

We have warm hopes in youth, which are blasted soon

by negligence and rashness; and great designs, which are defeated by inexperience and ignorance of the world.

The haunts of dissipation, by night and day, open many a wide and inviting gate to the children of idleness and sloth.

True virtue (as all its parts are connected, piety with morality, charity with justice, benevolence with temperance and fortitude) must form one complete and entire system.

Dissimulation obscures parts and learning; degrades the lustre of every accomplishment; and plunges us into universal contempt.

Confident as you now are in your assertions, and positive as you are in your opinions, be assured the time approaches when things and men will appear in a different light to you.

In this age of dissipation and luxury in which we live, how many avenues are constantly open that carry us to the gates of folly!

Through extravagance and idleness, and vain inclination of emulating others in the splendid show of life, many run into charges exceeding their property.

Objects are separated from each other, by their qualities: they are distinguished by the distance of time or place.

Clarendon, being a man of extensive abilities, stored his mind with a variety of ideas; which circumstance contributed to the successful exertion of his vigorous capacity.

SECTION V.

Key, p. 159.

THE most high degree of reverence and attention should be paid to youth; and nothing that is indecent or indelicate should be suffered to approach their eyes or their ears.

He who is blessed with a clear conscience, in the worst conjunctures of human life, enjoys an elevation of mind peculiar to virtue, as well as dignity and peace.

The hand of industry may change, in a few years, the face of a country; but to alter the sentiments and manners of a people, requires often as many generations.

When the human mind dwells attentively and long upon any subject, the passions are apt to grow enthusiastic, interested, and warm; and the understanding which they ought to obey, they often force into their service.

Some years after, being released from prison, by reason of his consummate knowledge of civil law, and of military affairs, he was exalted to the supreme power.

The discontented man (as his spleen irritates and sours his temper, and leads him to discharge its venom on all with whom he stands connected) is never found without a great share of malignity.

We cannot doubt but all the proceedings of Providence will appear as equitable, when fully understood and completely intelligible, as now they seem irregular.

All that great wealth gives more than a moderate fortune, generally is, more room for the freaks of caprice, and privilege for ignorance and vice; of flatteries a quicker succession, and a larger circle of voluptuousness.

The miscarriages of the great designs of princes, are recorded in the histories of the world, but are of little use to the bulk of mankind, who seem very little interested in records of miscarriages which cannot happen to them.

Were there any man who could say, in the course of his life, that he had never suffered himself to be transported by passion, or had ever given just ground of offence to any one, such a man might, when he received from others unreasonable treatment, have some plea for impatience.

Christianity will, at some future period, influence the

conduct of nations as well as individuals. But this will be, though its greatest, probably its latest triumph: for this can be only brought about through the medium of private character; and therefore will be not rapid in its progress, and visible at every step; but gradual, and visible when considerable effects only have been produced.

The British constitution stands, like an ancient oak in the wood, among the nations of the earth; which, after having overcome many a blast, overtops the other trees of the forest, and commands respect and veneration.

SECTION VI.

Key, p. 161.

WHAT an anchor is to a vessel amidst a boisterous ocean, on a coast unknown, and in a dark night, that is the hope of future happiness to the soul, when beset by the confusions of the world: for in danger, it affords one fixed point of rest; amidst general fluctuation, it gives security.

Our pride and self-conceit (by nourishing a weak and childish sensibility to every fancied point of our own honour and interest, while they shut up all regard to the honour or interest of our brethren) render us quarrelsome and contentious.

If there be any first principle of wisdom, it undoubtedly is this: the distresses that are removable, endeavour to remove; bear, with as little disquiet as you can, the distresses which cannot be removed: comforts are to be found in every situation and condition of life; having found them, enjoy them.

Instead of aspiring farther than your proper level, bring your mind down to your state; lest you spend your life in a train of fruitless pursuits, by aiming too high, and at last bring yourself to an entire state of insignificance and contempt.

Often have we seen, that what we considered as a sore disappointment at the time, has proved to be a merciful providence in the issue; and that it would have been so far from making us happy, if what we once eagerly wished for had been obtained, that it would have produced our ruin.

Can the stream continue to advance, when it is deprived of the fountain? Can the branch improve, when taken from the stock which gave it nourishment? Dependent spirits can no more be happy, when parted from all union with the Father of spirits, and the fountain of happiness.

Prosperity is redoubled to a good man, by means of the generous use which he makes of it; and it is reflected back upon him by every one whom he makes happy: for, in the esteem and good-will of all who know him, in the gratitude of dependents, in the attachment of friends, and the intercourse of domestic affection, he sees blessings multiplied round him on every side.

Whoever would pass, with honour and decency, the latter part of life, must consider when he is young, that one day he shall be old; and remember that when he is old, he has once been young: he must lay up knowledge in youth for his support, when his powers of acting shall forsake him; and forbear to animadvert in age, with rigour, on faults which experience can alone correct.

Let us consider that youth is of no long duration; and that, when the enchantments of fancy in maturer age shall cease, and phantoms no more dance about us, we shall have no comforts but wise men's esteem, the approbation of our hearts, and the means of doing good: and let us live as men that are to grow old some time, and to whom of all evils it will be the most dreadful, to count their years past only by follies, and to be reminded of their former luxuriance of health, by the maladies only which riot has produced.

PART VI.

CONTAINING EXAMPLES TO ASSIST THE STUDENT
IN TRANSPOSING THE PARTS OF SENTENCES, AND
IN VARYING THE FORM OF EXPRESSING A SEN-
TIMENT.

CHAPTER I.

ON TRANSPOSING THE MEMBERS OF A SENTENCE.

THE practice of transposing the members of sentences, is an exercise so useful to young persons, that it requires a more particular explanation, than could have been properly given in the preceding work. A few of the various modes in which the parts of a sentence may be arranged, have, therefore, been collected. By examining them attentively, the student will perceive, in some degree, the nature and effect of transposition: and, by being frequently exercised in showing its variety in other sentences, he will obtain a facility in the operation; and a dexterity in discovering and applying, on all occasions, the clearest and most forcible arrangement. By this practice, he will also be able more readily to penetrate the meaning of such sentences, as are rendered obscure and perplexing to most readers, by the irregular disposition of their parts.

The first and the last form of each class of examples, are to be considered as the least exceptionable.

The Roman state evidently declined, in proportion to the increase of luxury.

The Roman state, in proportion to the increase of luxury, evidently declined.

In proportion to the increase of luxury, the Roman state evidently declined.

: I am willing to remit all that is past, provided it may be done with safety.

. I am willing, provided it may be done with safety, to remit all that is past.

Provided it may be done with safety, I am willing to remit all that is past.

That greatness of mind which shows itself in dangers and labours, if it wants justice, is blamable.

If that greatness of mind, which shows itself in dangers and labours, is void of justice, it is blamable.

That greatness of mind is blamable, which shows itself in dangers and labours, if it wants justice.

If that greatness of mind is void of justice, which shows itself in dangers and labours, it is blamable.

That greatness of mind is blamable, if it is void of justice, which shows itself in dangers and labours.

If it wants justice, that greatness of mind, which shows itself in dangers and labours, is blamable.

He who made light to spring from primeval darkness, will make order, at last, to arise from the seeming confusion of the world.

From the seeming confusion of the world, He who made light to spring from primeval darkness, will make order, at last, to arise.

He who made light to spring from primeval darkness, will, from the seeming confusion of the world, make order, at last, to arise.

He who made light to spring from primeval darkness, will, at last, from the seeming confusion of the world, make order to arise.

He will make order, at last, to arise from the seeming confusion of the world, who made light to spring from primeval darkness.

From the seeming confusion of the world, He will make order, at last, to arise, who made light to spring from primeval darkness.

He who made light to spring from primeval darkness, will, at last, make order to arise from the seeming confusion of the world.

Whoever considers the uncertainty of human affairs, and how frequently the greatest hopes are frustrated, will see just reason to be always on his guard, and not to place too much dependence on things so precarious.

He will see just reason to be always on his guard, and not to place too much dependence on the precarious things of time, who considers the uncertainty of human affairs, and how often the greatest hopes are frustrated.

Let us not conclude, while dangers are at a distance, and do not immediately approach us, that we are secure; unless we use the necessary precautions to prevent them.

Unless we use the necessary precautions to prevent dangers, let us not conclude, while they are at a distance, and do not immediately approach us, that we are secure.

Unless we use the necessary precautions to prevent dangers, let us not conclude that we are secure, while they are at a distance, and do not immediately approach us.

Let us not conclude that we are secure, while dangers are at a distance, and do not immediately approach us, unless we use the necessary precautions to prevent them.

While dangers are at a distance, and do not immediately approach us, let us not conclude that we are se-

cure, unless we use the necessary precautions to prevent them.

Those things which appear great to one who knows nothing greater, will sink into a diminutive size, when he becomes acquainted with objects of a higher nature.

When one becomes acquainted with objects of a higher nature, those things which appeared great to him whilst he knew nothing greater, will sink into a diminutive size.

To one who knows nothing greater, those things which then appear great, will sink into a diminutive size, when he becomes acquainted with objects of a higher nature.

CHAPTER II.

ON VARIETY OF EXPRESSION.

BESIDES the practice of transposing the parts of sentences, the Compiler recommends to tutors, frequently to exercise their pupils, in exhibiting some of the various modes in which the same sentiment may be properly expressed. This practice will extend their knowledge of the language, afford a variety of expression, and habituate them to deliver their sentiments with clearness, ease, and propriety. It will likewise enable those who may be engaged in studying other languages, not only to construe them, with more facility, into English; but also to observe and apply more readily, many of the turns and phrases, which are best adapted to the genius of those languages. A few examples of this kind of exercise, will be sufficient to explain the nature of it, and to show its utility.

The brother deserved censure more than his sister.

The sister was less reprehensible than her brother.

PART VII.

EXERCISES IN THEMES AND ESSAYS.

I.—OUTLINES IN NARRATIVE.

PERHAPS the easiest method of training young people to write, is to begin with Narrative. All who have the use of reason can relate a transaction in the manner they have seen or heard it; and though to do this to the best advantage is not a very easy task, yet to do it tolerably is, perhaps, less difficult than any other species of composition: for this reason it has been thought proper to begin with Narrative, that nothing might be left untried to induce youth to the habit of writing down their thoughts on whatever might be the least difficult to them at first. Nothing is so easy to comprehend and retain as a story, and therefore nothing so easy to write down from memory.

But, as some pupils have an almost invincible repugnance to putting down their thoughts upon paper, every method, and even every stratagem, should be made use of, to induce them to try it: for which purpose, if a short, simple story were read to them, and then a paper given them with the leading words of the story written at certain distances, and left for them to fill up, it would be an easy means of bringing them on to undertake that terrible task of writing their own thoughts. This may be called drawing the *outline* of a subject, in the same manner as a drawing-master traces the outlines of a picture, which he leaves for the pupil to fill up; and there seems to be no reason why one method should not be as conducive to improvement in writing, as the other is in drawing. Both these modes of writing are exemplified, the one mode in the *Exercises*, and the other in the *Key*.

Key, p. 163.

Courage and Judgment united in Necessity.

THE OUTLINE.

THE Romans,—Albans,—agreed—three champions—
in each camp three brothers,—Horatii—Romans,—Curi-
atii—Albans,—two of the Romans slain,—the third Ro-
man—feigned fear,—drew his adversaries asunder,—victory
for the Romans.

Filial Piety respected by Enemies.

THE OUTLINE.

WHEN the city of Troy—plunder was over,—proclaimed that every free citizen—which he valued most:—Æneas, neglecting—his household gods.—The Greeks, delighted—any other thing—his aged father:—the Greeks, struck—every thing that belonged to him;—Nature itself would not suffer them—piety to the gods—reverence to their parents.

II.—SKETCHES IN NARRATIVE.

IN teaching to write Exercises, particularly in Narrative, it may be observed, that the most difficult part of the composition is the connectives. If a pupil, therefore, of the lower class, seems remarkably backward in writing, perhaps it might not be improper to direct him to make his sentences as short as possible; and, instead of tacking one member to another in a long chain by relatives and conjunctions, to relate his subject by short, detached members. When he has done this, the teacher may show him how these connectives may be supplied; and, by copying over the exercise thus connected and perfected, he may be led to a use of the connectives by himself. This may be called, giving a sketch of a subject.

Key, p. 164.

One Generous Action commonly produces another.

IN DETACHED SENTENCES.

THE city of the Falerii was besieged by Camillus, general of the Romans.

A schoolmaster decoyed the children of the principal citizens into the Roman camp.

He told Camillus that the possession of these children would make the citizens soon surrender to him.

Camillus told him, the Romans loved courage, but hated treachery.

He ordered the schoolmaster to have his hands bound, and to be whipped back into the city by the boys.

R 2

The citizens were charmed with this generous behaviour of Camillus, and immediately submitted to the Romans.

Heroic Generosity seldom unrewarded..

IN DETACHED SENTENCES.

CALAIS revolted from the English, and was retaken by Edward III.

In revenge for their treachery, he ordered them to choose six citizens to be put to death.

While all were struck with horror at this sentence, Eustace de St. Pierre offered himself for one.

Five more soon joined him; and they came with halters about their necks to Edward.

He ordered them to be executed; but his queen pleaded so powerfully for them, that he pardoned them.

The queen not only entertained them sumptuously in her own tent, but sent them back loaded with presents.

III.—NARRATIVE AMPLIFIED.

If it has been found necessary to begin with the pupil so low as the Outlines and Sketches in Narrative, he may then be led to Narrative without the foregoing assistance, and be induced to write down a story from memory. For this purpose, we would advise the teacher to read over an example of this kind to the pupil; and, if possible, to make him tell it over in his own words, by helping him out a little; then to read it over again, and to order him to write it down from memory. This should be corrected and re-written, like the other exercises, and repeated till a facility is obtained, and an ability of proceeding to something more difficult.

In order to induce the pupil to exercise his imagination, we would advise the teacher to give him first a short narrative, and, after he has done that, to give him the same story amplified; for which purpose, we have given an example of both these kinds (see *Key*), which, if the teacher finds to be useful, may, with very little trouble, be multiplied at pleasure.

Filial Piety rewarded.

IN civil wars, as it often falls out that fathers and sons, and brothers and brothers, take contrary parts; so in the last battle of Actium, between Augustus and Marc Antony, where Augustus was conqueror, when the prisoners, as the custom is, were counted up, Metellus was brought to Augustus, whose face, though much changed by anxiety and imprisonment, was known by his son Metellus, who had been on the contrary part; with tears he runs into the embraces of his father, and turning to Augustus, "This, thy enemy," said he, "has deserved death; but I am worthy of some reward for the service I have done thee: I therefore beseech thee, that, instead of what is owing to me, thou wouldst preserve this man, and cause me to suffer death in his stead." Augustus, moved with the piety of the son, though the father had been his mortal enemy, gave him his life.

Modesty generally a Sign of Merit.

ANTIQUITY tells us, that, on a resolution to erect a fine palace, all the architects of Greece were summoned to deliver in their plans, and to propose such methods as they intended to adopt in building it. After several of them had made very florid harangues on the excellence of their art and the superiority of their pretensions, one of them, who had been quite silent, was asked what he had to propose? Upon which he laconically answered, "What they have said, I will do." This answer appeared to have so much modesty, as well as confidence, that he was immediately chosen in preference to the rest.

IV.—REGULAR SUBJECTS.

On a Subject, and the Method of Treating it.

THE Definition; the Cause; the Antiquity, or Novelty; the Universality, or Locality; the Effects; namely, the goodness or badness, or the advantages or disadvantages.

1st, If your subject require explanation, define or explain it more at large.

2d, Show what is the cause of your subject; that is, what is the occasion of it, or what it is derived from.

3d, Show whether your subject be ancient or modern; that is, what it was in ancient times, and what it is at present.

4th, Show whether your subject relates to the whole world, or only to a particular part of it.

5th, Examine whether your subject be good or bad; show wherein its goodness or badness consists, and what are the advantages or disadvantages that arise from it.

There are but few subjects that will admit of being treated in so regular a way, as to be viewed in all the points set down in the rules. As there is no subject, however, which may not be considered in two or three of these points of view, it is to be hoped, that the method here suggested, will be found useful to young people, who must generally be furnished with some hints, to be able to say any thing on the subject. The teacher ought to be very careful to give the easiest subject first, to be particularly attentive to the capacity of the pupil, and not to require him to attend to more than two or three points at first, according to his ability.

Key, p. 167.

V.—EASY ESSAYS.

THE following Essays cannot be reduced to the same rules as the Regular Subjects; and the pupil, therefore, may feel a want of the assistance which these rules afforded him. For which reason, we imagined, that dividing each Essay into its principal component parts (see Key), and giving to each part an abridgment of its contents, would, in some measure, assist the memory, and remedy the want of rules. We would therefore advise the teacher, after he has read the Essay to the pupil the first time, then talked it over, and read it again to him the second time, to repeat distinctly the several heads of the Essay, as set down in the Exercises. Thus, after having read and explained the first Essay *On Taste*, we would have him remark distinctly the number of heads, and say, The first head is,—“Taste and fashion distinct and different things.” The next is,—“The principles of fashion are nothing but whim and fancy; but those of taste are beauty and proportion.” The next,—“Taste is only born with us, as memory and the other faculties of the mind are.” The last,—“The different degrees of taste we find in different persons, are owing more to cultivation than to nature.”

Perhaps, if these abridged contents were to be repeated by the teacher before each head in the second reading, as well as after the whole is read, it might tend to imprint the subject more strongly: we would, however, by no means advise him to

suffer the pupil to take them down in writing; but, if his memory should be bad and his apprehension slow, it may be proper to give him one or two points at first, till, by habit, he has acquired a greater facility.

Key, p. 169.

On Taste.

- (1) **TASTE** and fashion distinct and different things.
- (2) The principles of fashion are nothing but whim and fancy; but those of taste are beauty and proportion.
- (3) Taste is only born with us, as memory and the other faculties of the mind are.
- (4) The different degrees of taste we find in different persons, are owing more to cultivation than to nature.

On Parental Affection.

- (1) **PARENTAL** affection implanted by Providence for the preservation of the species.
- (2) To God, therefore, the universal Parent, we are indebted for parental affection.
- (3) Instances of the force of parental affection are innumerable.
- (4) Parental affection shows the duty of filial affection.
- (5) Ingratitude in a child to a parent the most odious of crimes.

On the Importance of a Good Character.

- (1) **EVERY** man is deeply interested in the character of those he associates with.
- (2) When we wish to employ a physician, a lawyer, a tradesman, or a servant, the first thing we regard is his character.
- (3) Young people ought to be doubly careful of their character, as a false step in youth may sully their whole life.

VI.—THEMES.

Of a Theme, and the Parts of which it is composed.

A **THEME** is the proving of some truth. After the Theme or Truth is laid down, the proof consists of the following parts:

1st, The Proposition, or Narrative; where we show the meaning of the Theme, by amplifying, paraphrasing, or explaining it more at large.

2d, The Reason; where we prove the truth of the Theme, by some reason or argument.

3d, The Confirmation; where we show the unreasonableness of the contrary opinion; or, if we cannot do that, we try to bring some other reason in support of the former.

4th, The Simile; where we bring in something in Nature or Art similar to what is affirmed in our Theme, for illustrating the truth of it.

5th, The Example; where we bring instances from history to corroborate the truth of our Theme.

6th, The Testimony, or Quotation; where we bring in proverbial sentences, or passages from good authors, which show that others think as we do.

7th, The Conclusion; when we sum up the whole, and show the practical use of the Theme, by concluding with some pertinent observation.

Key, p. 173.

PART VIII.

HINTS

FOR CORRECTING AND IMPROVING JUVENILE COMPOSITION.

WHEN the pupil brings his exercise to be examined, he should be ordered to read it from the beginning to the end without interruption. The teacher should then read over the first sentence himself, and show the pupil where he has erred, either in the thought, the structure of the sentence, the grammar of it, or the choice of words. Every alteration should differ as little as possible from what the pupil has written, because giving an entire new cast to the thought and expression, will lead him into an unknown path not easy to follow, and divert his mind from that original line of thinking which was natural to him.

On the Commencement of a Subject.

In beginning to write on a subject, and especially when we wish to prove a truth by a series of arguments, we may commence with some short maxim or self-evident truth, and follow it by observations gradually longer, so as to form a sort of climax in the members of the sentence, by making the latter longer than those that preceded—somewhat in the manner following.

ON GOVERNMENT.

Government is the soul of society: it is that order and arrangement among rational creatures, from which they

tain plenitude to the sentence, without adding either to its clearness or strength. Thus in the following sentence:

"If the open professors of impiety deserve the utmost *application* and endeavours of moral writers to recover them from vice and *folly*, how much more may they lay a claim to *care* and compassion, who are walking in the paths of death, while they fancy themselves engaged in a course of virtue!"

In this sentence, perhaps the words *application*, *folly*, and *care*, rather weaken than add force to the general idea; but a good ear would be loath to part with these words, for fear of diminishing the general sound of the sentence. The same observations may be applied to the following passage:

"In order, likewise, to come to a true knowledge of ourselves, we should consider, on the other hand, how far we may deserve the praises and *approbations* which the world bestows upon us; whether the actions they celebrate proceed from laudable and *worthy* motives; and how far we are really possessed of the virtues, which gain us applause among those with whom we converse."—*Spect.* No. 399.

Here, perhaps, the words *approbations* and *worthy* might be very well spared without any injury to the thought, and particularly the former, as it pluralizes a general idea, which is hardly ever used as a plural, and which is as pleonastic to the ear as it is to the understanding: for it may be laid down as an invariable rule, that when the singular expresses the sense as clearly and as fully as the plural, it is always more elegant. Another instance we have of this in the *Spectator* of Mr. Addison's, No. 169.

"This part of good nature, however, which consists in the pardoning and overlooking of faults, is to be exercised only in doing ourselves justice; and that too in the ordinary commerce and occurrences of life; for in the public *administrations* of justice, mercy to one may be cruelty to others."

Here *administrations*, in the plural number, is not only useless, but inelegant.

On the Structure of Sentences.

In constructing sentences, the strongest part of the thought, or that which forms the result, should come the last: for which reason, all circumstances, and all conditional members ought to be placed in the middle, or at the beginning of the sentence. Thus, if instead of saying—"The English delight in silence more than any other European nation, if the remarks which are made on us by foreigners are true,"—we say, "If the remarks which are made on us by foreigners are true, the English delight in silence more than any other European nation,"—we shall add to the force of the observation, while we improve the sound.

A similar sentence of Mr. Addison's might, perhaps, be improved by a similar transposition: "Among all the poets of this kind, our English are much the best, by what I have seen; whether it be that we abound with more stories of this nature, or that the genius of our country is fitter for this sort of poetry:" better thus,—“Whether it be; that we abound with more stories of this nature, or that the genius of our country is fitter for this sort of poetry, by what I have seen, among all the poets of this kind, our English are much the best.”

Where a sentence, or a member of a sentence, is antithetic, and divides itself into two constructive parts, the latter member ought, in general, to be full as long as the former; and even if it be longer, it will be more graceful, and form a better cadence. Mr. Addison seems remarkably attentive to this proportion in the structure of his sentences, and appears sometimes to extend the latter member merely to fill the sentence, and please the ear.

“As there are many eminent critics, who never wrote a

good line; there are many admirable buffoons, that animadvert upon every single defect in another, without ever discovering the least beauty of their own."—*Spect.* No. 249.

In this example we find the length of the latter member adds to the beauty, as well as the strength of the sentence.

"As there are to be found in the service of envy, men of every diversity of temper and degree of understanding; calumny is diffused by all methods and arts of propagation."—*Johnson*.

The latter member of this sentence seems to be too short for the former; and perhaps the cadence might be much improved by a small addition.

"As there are to be found in the service of envy, men of every diversity of temper and degree of understanding; calumny is diffused by all those methods of propagation, which either ill-nature or ingenuity can suggest."

On the Connexion of Sentences by the Conjunction and.

The copulative conjunction *and* should not only couple like cases, but like forms of speech. Thus: "It is a true remark, that whatever passion has the greatest ascendancy over the heart, it is sure to show itself on the countenance, though for a long time after the cause has subsided: for instance, the death of a dear friend will leave a settled gloom; and any joyful event may be traced on the countenance for some time after."

This sentence may be corrected in the following manner: "It is a true remark, that whatever passion has a great ascendancy over the heart, that passion is sure to show itself in the countenance. We have frequent occasion to observe, that the death of a dear friend will leave a settled gloom, and any joyful event, a cheerful gaiety on the countenance, for some time after the events have happened."

Among the corrections of this passage, it may be ob-

served, that the two last members connected by *and* are much improved by giving them the same form; that is, by saying, "The death of a dear friend will leave a settled gloom; and a joyful event, a cheerful gaiety on the countenance;" instead of, "The death of a dear friend will leave a settled gloom, and any joyful event may be traced on the countenance."

This rule may be further exemplified by an exercise on the subject of Diversions.

Suppose the pupil's first sentence on this subject to be,—"Recreation, is regaling our spirits after having been employed, and makes our studies more delightful, as it gives the mind, as well as the body, vigour."

This sentence may be corrected in the following manner: "Recreation, is recruiting our spirits after having been much employed, which makes our studies more delightful, as it gives the mind, as well as the body, fresh vigour."

But I think it may be still further improved by making the conjunction copulative *and* couple like forms of speech, in the manner following: "Recreation, is recruiting our spirits after being much employed, and making our studies more delightful by giving fresh vigour both to the body and the mind."

A few more instances will show the propriety of the rule in a still clearer light.

"It should be an indispensable rule in life to contract our desires to our present condition; and, whatever may be our expectations, we should live within the compass of what we actually possess."

This sentence will be greatly amended by adopting the infinitive mood in the last member, as well as the first. "It should be an indispensable rule in life, *to contract* our desires to our present condition, and, whatever may be our expectations, *to live* within the compass of what we actually possess."

The following sentence of Dr. Johnson's seems to be faulty for the same reason: "He that embarks in the voyage of life will always wish to advance rather by the impulse of the wind, than the stroke of the oar; and many founder in their passage, while they lie waiting for the gale."

Here the last member connected by *and* has a quite different form from the first, and it is presumed, that the sentence might be greatly improved by the following alteration: "He that embarks in the voyage of life will always wish to advance rather by the impulse of the wind, than the stroke of the oar; and to gain advantage by the exertions of others, rather than by those of his own."

This rule may receive some further illustration by some examples where the conjunction *and* seems to be used improperly.

"Truth seems to fly from curiosity; and, as many inquiries produce many narratives, whatever engages the public attention is immediately disguised by the embellishments of fiction."—*Johnson*.

In this sentence, it should seem, that if the second member had begun with *for* instead of *and*, a reason would have been given for the truth of the first member, and both of them would have been more intimately connected.

The same may be observed of the following sentence: "All, perhaps, are more willing to honour past than present excellence; and the mind contemplates genius through the shades of age, as the eye surveys the sun through artificial opacity."—*Johnson*.

In this sentence, *for* or *because* should seem preferable to *and*.

On the Choice of Words.

When a word occurs which is not suitable to the idea we want to express, and that a better does not readily suggest itself, perhaps it will be found useful to look for

the word in Walker's Dictionary, which will, in all probability, furnish us with the word we want.

In one of Steele's Letters, in the Spectator, No. 431, we have an instance of a strange impropriety in the use of the word *due*:

"The calamities of children are *due* to the negligence and misconduct of parents; those of age, to the past life which led to it."

We need not look into a dictionary to substitute the word *owing* for *due*; but it sometimes happens, that there are certain shades of thought which it requires some assistance to supply. Thus, "Nothing is a greater proof of our dispositions, manners, and characters, than the disposition, manners, and characters of those we keep company with." Here the word *proof* seems not to be exactly the word we should use; and, if we examine Johnson's Dictionary under the word, we shall find it explained by *evidence*, *testimony*, and *convincing token*; the last of which we apprehend to be preferable to *proof*, and *indication* preferable to that.

On raising and invigorating the Language.

It may be observed, that language is raised and invigorated by attributing sense to inanimate objects, reason and moral attributes to animals, and theological epithets to mere moral or political subjects. This elevation of language is beautiful in verse, and may often with great advantage be adopted in prose, especially if the prose be at all sentimental or impassioned: thus,

The *stubborn* earth does not her treasures yield,
Till pierced and goaded by the vigorous plough.

Grove *nods* at grove; each alley has its brother;
And half the platform just reflects the other.—*Pope*.

He ask'd the waves, and ask'd the *felon* winds,
What hard mishap hath doom'd this gentle swain.—*Milton*.

The *generous* steed you pompously bestride,
Shares with his lord the pleasure and the pride.—*Pope*.

The *honest* ox and *faithful* dog surpass,
In moral goodness, many a titled ass.

The filial duty we our parents owe,
On this the name of *piety* bestow.

And thus when ministers misguide the state,
We call them *impious* and *profligate*.

Here, by giving the earth the *stubbornness* of an animal, we more strongly express its sterility. By calling the waving of one grove to another *nodding*, we give them animation: by styling the winds *felons*, we strongly express their ravages: by giving the steed *generosity*, the ox *honesty*, and the dog *fidelity*, we raise them to the rank of moral agents: and by calling filial duty *piety*, and the bad policy of a minister *profligacy*, we heighten the one to an act of religion, and degrade the other to an act of impiety.

THE END.

KEY

5th. 1831.

TO

THE EXERCISES

ADAPTED TO

MURRAY'S ENGLISH GRAMMAR:

CALCULATED TO ENABLE PRIVATE LEARNERS TO BECOME
THEIR OWN INSTRUCTORS IN GRAMMAR
AND COMPOSITION.

BY THE AUTHOR OF THE EXERCISES.

ENLARGED BY THE

REV. JOHN DAVIS, A.M.

*Editor of Eton Latin Grammar Improved, Walker's Dictionary Enlarged,
Goldsmith's History of England, &c.*

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KEY TO EXERCISES.

PART II.*

ORTHOGRAPHY.

CHAPTER I.

CONTAINING CORRECTIONS OF THE FALSE ORTHOGRAPHY,
ARRANGED UNDER THE RESPECTIVE RULES.

RULE I.

Grammar, p. 22. Exercises, p. 29.

It is no great merit to *spell* properly; but a great defect to do it incorrectly.

Jacob worshipped his Creator, leaning on the top of his *staff*.

We may place too little, as well as too much *stress* upon dreams.

Our manners should be neither *gross*, nor excessively refined.

The vanity of human life is like a river, *still* passing away, and yet *still* coming on.

A wise man is never *less* alone than when alone.

* A regular explanation of the Exercises in Parsing, would occupy a great portion of this volume; and, after all, would be of little use to the learner: a Key to Part I. is therefore omitted. General Directions respecting the mode of Parsing, may be seen in the *Belfast* edition of the Grammar, page 195. If they are carefully studied, they will enable the learner to parse all the exercises.

RULE II.

Grammar, p. 22. Exercises, p. 29.

A *car* signifies a chariot of *war*, or a small carriage of burden.

In the names of *drugs* and plants, the mistake in a word may endanger life.

Nor undelightful is the ceaseless *hum*
To *him* who muses through the woods at noon.

The *fin* of a fish is the limb by which he balances his body, and moves in the water.

Many a *trap* is laid to insnare the feet of youth.

Many thousand families are supported by the simple business of making *mats*.

Every *man* is capable of being an enemy, *but not* a friend. Few are able to do good, *but* almost all to do harm.

RULE III.

Grammar, p. 22. Exercises, p. 30.

We should subject our *fancies* to the government of reason.

If thou art seeking for the living amongst the dead, thou *weariest* thyself in vain,

If we have *denied* ourselves sinful pleasures, we shall be great gainers in the end.

We shall not be the *happier* for possessing talents and affluence, unless we make a right use of them.

The truly good mind is not *dismayed* by poverty, afflictions, or death.

The earth does not always produce *lilies* and roses.

To take sincere pleasure in the blessings and *excellencies* of others, is a sure mark of a good heart.

RULE IV.

Grammar, p. 22. Exercises, p. 31.

It is a great blessing to have a sound mind, uninfluenced by *fanciful* humours.

Common calamities, and common blessings, fall *heavily* upon the envious.

The *comeliness* of youth are modesty and frankness; of age, condescension and dignity.

When we act against conscience, we become the *destroyers* of our own peace.

We may be *playful*, and yet innocent; grave, and yet corrupt. It is only from general conduct, that our true character can be *portrayed*.

How *readily* should we forgive those who offend us, if we consider how much our heavenly Father hath forgiven us!

Fancy often paints pleasures at a distance with *beautiful* colours; but possession often takes away their beauty.

RULE V.

Grammar, p. 22. Exercises, p. 32.

When we bring the lawmaker into contempt, we have in effect *annulled* his laws.

By *deferring* our repentance, we accumulate our sorrows.

The pupils of a certain ancient philosopher were not, during their first years of study, *permitted* to ask any questions.

We all have many *failings* and lapses to lament and recover.

There is no affliction with which we are *visited*, that may not be improved to our advantage.

The Christian Lawgiver has *prohibited* many things which the heathen philosophers allowed.

A rich man *beginning* to fall is held up by his friends; but a poor man being down is thrust away by his friends: when a rich man is *fallen*, he hath many helpers; he speaketh things not to be spoken, and yet men justify him: the poor man *slipped*, and they rebuked him; he spoke wisely, and could have no place.

RULE VI.

Grammar, p. 22. Exercises, p. 32.

Restlessness of mind disqualifies us both for the enjoyment of peace, and the performance of our duty.

The arrows of calumny fall *harmlessly* at the feet of virtue.

The road to the *blissful* regions is as open to the peasant as to the king.

A *chilness* or shivering of the body generally precedes a fever.

To recommend virtue to others, our lights must shine brightly, not *dully*.

The silent stranger stood amazed to see
Contempt of wealth, and *wilful* poverty.

Learning is, like mercury, one of the most *powerful* and excellent things in the world in *skilful* hands; in *unskilful*, the most mischievous.

RULE VII.

Grammar, p. 23. Exercises, p. 33.

The warmth of disputation destroys that *sedateness* of mind which is necessary to discover truth.

All these, with *ceaseless* praise, his works behold,
Both day and night.

In all our reasonings, our minds should be *sincerely* employed in the pursuit of truth.

Rude behaviour and indecent language are peculiarly *disgraceful* to youth of education.

The true worship of God is an important and *awful* service.

Wisdom alone is *truly* fair: folly only appears so.

The rising sun, *serenely* bright,
O'er the wide world's extended frame,
Inscribes, in characters of light,
His mighty Maker's glorious name.

RULE VIII.

Grammar, p. 23. Exercises, p. 34.

The study of the English language is making daily *advancement*.

A judicious *arrangement* of studies facilitates *improvement*.

To shun *allurements* is not hard,
To minds resolved, forewarn'd, and well prepared.

But, notwithstanding his *engagements* of a public nature, he found leisure not only to learn much himself, but to communicate what he could to his people.

RULE IX.

Grammar, p. 23. Exercises, p. 34.

Every person and thing connected with self, is apt to appear good and *desirable* in our eyes.

Errors and misconduct are more *excusable* in ignorant, than in well-instructed persons.

The divine laws are not *reversible* by those of men.

Gratitude is a *forcible* and active principle in good and generous minds.

Our natural and involuntary defects of body are not *chargeable* upon us.

We are made to be *serviceable* to others, as well as to ourselves.

Adventures in knowledge are laudable, and the essays of weaker heads afford *improvable* hints unto better.

These men are *peaceable*; therefore let them dwell in the land, and trade.

RULE X.

Grammar, p. 23. Exercises, p. 35.

An *obliging* and humble disposition is totally unconnected with a servile and *cringing* humour.

By *solacing* the sorrows of others, the heart is improved, at the same time that our duty is performed.

Labour and expense are lost upon a *dronish* spirit.

The inadvertences of youth may be excused; but *knavish* tricks should meet with severe reproof.

Disdain not to enter the abodes of the poor, nor to listen to their *moving* lamentations.

The *smiling* morn, the *breathing* spring,
Invite the tuneful birds to sing.

RULE XI.

Grammar, p. 23. Exercises, p. 35.

Love worketh no ill to our neighbour, and is the *fulfilling* of the law.

That which is sometimes expedient is not *always* so.

We may be *hurtful* to others by our example, as well as by personal injuries.

Where diligence opens the door of the understanding,

and impartiality keeps it, truth finds an entrance and a *welcome* too.

He could not, with such a *handful* of men, and without cannon, propose reasonably to fight a battle.

The nests of these birds are *also* very curious.

CHAPTER II.

CONTAINING CORRECTIONS OF FALSE ORTHOGRAPHY,
PROMISCUOUSLY DISPOSED.

SECTION I.

Exercises, p. 37.

NEGLECT no *opportunity* of doing good.

No man can *steadily* build upon accidents.

How shall we keep what, sleeping or awake,

A weaker may *surprise*, a stronger take?

Neither time nor misfortunes should *erase* the *remembrance* of a friend.

Moderation should preside both in the *kitchen* and the *parlour*.

Shall we *receive* good at the Divine hand, and shall we not *receive* evil?

In many designs, we may *succeed* and be miserable.

We should have *sense* and virtue enough to *recede* from our demands, when they appear to be *unreasonable*.

All our comforts *proceed* from the Father of Goodness.

The ruin of a state is generally *preceded* by a universal *degeneracy* of manners, and a contempt of religion.

His father *omitted* nothing in his education that might render him virtuous and *useful*.

The daw in the fable was dressed in *pilfered* ornaments.

A *favour conferred* with delicacy, doubles the obligation.

They tempted their Creator, and *limited* the Holy One of *Israel*.

The precepts of a good education have often *recurred* in the time of need.

We are frequently *benefited* by what we have dreaded.

It is no great virtue to live *lovingly* with good-natured and meek persons.

The Christian religion gives a more *lovely* character of God, than any religion ever did.

Without *sinistrous* views, they are *dexterous* managers of their own interest.

Any thing *committed* to the trust and care of another, is a *deposit*.

Here *finish'd* he, and all that he had made
View'd and beheld. All was *entirely* good.

It deserves our best *skill* to *inquire* into those rules, by which we may guide our *judgment*.

Food, *clothing*, and habitations, are the rewards of industry.

If we *lay* no restraint upon our lusts, no *control* upon our *appetites* and passions, they will hurry us into guilt and misery.

An *Independent* is one who, in religious affairs, holds that every congregation is a *complete* church.

Receive his *counsel*, and *securely* move:
Intrust thy fortune to the Power above.

Following life in *creatures* we *dissect*,
We lose it in the moment we detect.

The *acknowledgment* of our transgressions must precede the *forgiveness* of them.

Judicious *abridgments* often aid the *studies* of youth.

Examine how thy *humour* is inclined,
And which the *ruling* passion of thy mind.

—— He *falters* at the question:

His fears, his words, his looks, declare him guilty.

Calico is a thin cloth made of cotton, sometimes stained with lively *colours*.

To promote iniquity in others is nearly the same as being the *actors* of it *ourselves*.

The *glazier's* business was unknown to the *ancients*.

The *antecedent*, in *grammar*, is the noun or pronoun to which the relative refers.

SECTION II.

Exercises, p. 39.

Be not *afraid* of the wicked: they are under the *control* of Providence. Consciousness of guilt may justly *affright* us.

Convey to others no *intelligence* which you would be ashamed to avow.

Many are weighed in the *balance*, and found wanting.

How many *disappointments* have, in their consequences, saved a man from ruin!

A *well-poized* mind makes a *cheerful* countenance.

A certain *householder* planted a *vineyard*; but the men *employed* in it made *ungrateful* returns.

Let us show *diligence* in every *laudable* undertaking.

Cinnamon is the fragrant bark of a low tree in the *island* of Ceylon.

A ram will *butt* with his head, though he be brought up tame, and never saw the action.

We *perceive* a piece of silver in a *basin*, when water is poured on it, though we could not discover it before.

Virtue *embalms* the memory of the good.

The king of Great *Britain* is a *limited* monarch; and the *British* nation, a free people.

The *physician* may *dispense* the *medicine*; but Providence alone can bless it.

In many *pursuits*, we *embark* with pleasure, and land sorrowfully.

Rocks, mountains, and caverns, are of *indispensable* use, both to the earth and to man.

The hive of a city, or kingdom, is in the best condition when *there* is the least *noise* or *buzz* in it.

The roughnesses found on our *entrance* into the paths of virtue and learning, grow smoother as we advance.

That which was once the most *beautiful* spot of Italy, *covered* with *palaces*, *embellished* by princes, and *celebrated* by poets, has now nothing to show but ruins.

Battering rams were *anciently* used to beat down the walls of a city.

Jockey signifies a man who rides horses at a race; or who deals in horses.

The *harmlessness* of many animals, and the *enjoyment* which they have of life, should plead for them against cruel *usage*.

We may be very *busy*, to no *useful* purpose.

We cannot plead, in *abatement* of our guilt, that we are *ignorant* of our duty.

Genuine *charity*, how liberal soever it may be, will never *empoverish* ourselves. If we *sow sparingly*, we shall reap *accordingly*.

However *disagreeable*, we must *resolutely* perform our duty.

A fit of sickness is often a kind *chastisement* and *discipline*, to moderate our affection for the things of this life.

Health and peace, the most *valuable possessions*, are obtained at small *expense*.

Incense signifies perfumes *exhaled* by fire, and made use of in religious ceremonies.

True *happiness* is an *enemy* to pomp and *noise*.

Few *reflections* are more *distressing*, than those which we make on our own ingratitude.

There is an *inseparable connexion* between piety and virtue.

Many actions have a fair *complexion*, which have have not sprung from virtue.

Which way soever we turn *ourselves*, we are *encountered* with *sensible* demonstrations of a Deity.

If we forsake the ways of virtue, we cannot *allege* any *colour* of ignorance, or want of instruction.

SECTION III.

Exercises, p. 42.

THERE are more *cultivators* of the earth, than of their own hearts.

Man is *encompassed* by dangers innumerable.

War is attended with *distressful* and *desolating* effects. It is *confessedly* the *scourge* of our angry passions.

The earth is the Lord's, and the *fulness* thereof.

The harvest *truly* is plenteous; but the *labourers* are few.

The greater our *incitements* to evil, the greater will be our victory and reward.

We should not *encourage* persons to do what they *believe* to be wrong.

Virtue is placed between two *extremes*, which are both equally *blamable*.

We should continually have the *goal* in our view, which would direct us in the race.

The *goals* were forced open, and the prisoners set free.

It cannot be said that we are *charitable donors*, when our gifts proceed from selfish motives.

Strait is the gate, and narrow the way, that lead to life eternal.

Integrity leads us *straight* forward, disdaining all *doublings* and crooked paths.

Licentiousness and crimes pave the way to ruin.

Words are the *counters* of wise men, but the money of fools.

Recompense to no man evil for evil.

He was an excellent person; a *mirror* of *ancient* faith in early youth.

Meekness *controls* our angry passions; *candour*, our severe *judgments*.

He is not only a *descendant* from pious *ancestors*, but an *inheritor* too of their virtues.

A *dispensary* is a place where medicines are dispensed: a *dispensatory* is a book in which the composition of them is described.

Faithfulness and judgment are *peculiarly requisite* in *testamentary executors*.

To be *faithful* among the faithless, argues great strength of *principle*.

Mountains appear to be like so many wens or *unnatural protuberances* on the face of the earth.

In some places, the sea *encroaches* upon the land; in others, the land upon the sea.

Philosophers agreed in *despising* riches, as the *encumbrances* of life.

Wars are regulated *robberies* and *piracies*.

Fishes *increase* more than beasts or birds, as appears from their *numerous* *spawn*.

The *pyramids* of Egypt have stood more than three thousand years.

Precepts have small influence, when not *enforced* by example.

How has kind Heaven adorn'd the happy land,
And scatter'd blessings with a *wasteful* hand!

A friend *exaggerates* a man's virtues, an enemy *inflames* his crimes.

A witty and *humorous* vein has often produced *enemies*.

Neither pleasure nor *business* should *engross* our time and affections: proper seasons should be *allotted* for *retirement*.

It is laudable to *inquire* before we *determine*.

Many have been *visited* with afflictions, who have not *profited* by them.

We may be *successful*, and yet disappointed.

SECTION IV.

Exercises, p. 43.

THE experience of want *enhances* the value of plenty.

To maintain opinions *stiffly*, is no evidence of their truth, or of our moderation.

Hoarhound has been famous for its *medicinal* qualities; but it is now little used.

The wicked are often *insnared* in the trap which they *lay* for others.

It is hard to say what diseases are *curable*; they are all under the *guidance* of Heaven.

Instructors should not only be *skilful* in those sciences which they teach; but have *skill* in the method of teaching, and patience in the *practice*.

Science strengthens and *enlarges* the minds of men.

A steady mind may receive *counsel*; but there is no hold on a *changeable* humour.

We may *inure ourselves*, by custom, to bear the extremities of *weather* without injury.

Excessive *merriment* is the parent of *grief*.

Air is *sensible* to the touch by its motion, and by its *resistance* to bodies moved in it.

A polite address is sometimes the *cloak* of malice.

To *practise* virtue is the sure way to love it.

Many things are *plausible* in theory, which fail in *practice*.

Learning and *knowledge* must be attained by slow degrees; and are the reward only of *diligence* and patience.

We should study to live *peaceably* with all men.

A soul that can *securely* death defy,
And count it nature's *privilege* to die.

Whatever promotes the interest of the soul, is also *conducive* to our present felicity.

Let not the *sternness* of virtue *affright* us: she will soon become *amiable*.

The *spacious* firmament on high,
With all the blue *ethereal* sky,
And spangled heavens, a *shining* frame,
Their great *Original* proclaim.

Passion is the *drunkenness* of the mind: it *supercedes* the workings of reason.

If we are sincere, we may be assured of an advocate to *intercede* for us.

We ought not to consider the *increase* of another's reputation, as a *diminution* of our own.

The *rheumatism* is a painful distemper, supposed to proceed from acrid *humours*.

The beautiful and accomplished are too apt to study *behaviour*, rather than virtue.

The *peasant's cabin* contains as much content as the *sovereign's palace*.

True *valour* protects the feeble, and humbles the oppressor.

David, the son of Jesse, was a wise and *valiant* man.

Prophecies and miracles *proclaimed* Jesus Christ to be the *Saviour* of the world.

Esau sold his birthright for a *savoury* mess of potage.

A regular and *virtuous* education is an *inestimable* blessing.

Honour and shame from no condition rise:

Act well your part; there, all the *honour* lies.

The *rigour* of monkish *discipline* often conceals great depravity of heart.

We should recollect, that, however *favourable* we may be to ourselves, we are *rigorously* examined by others.

SECTION V.

Exercises, p. 44.

VIRTUE can render youth, as well as old age, *honourable*.

Rumour often tells false tales.

Weak minds are *ruffled* by *trifling* things.

The *cabbage-tree* is very common in the Carribbee islands, where it grows to a prodigious *height*.

Visit the sick, feed the hungry, *clothe* the naked.

His smiles and tears are too *artificial* to be relied on.

The most *essential* virtues of a Christian, are love to God, and benevolence to man.

We should be *cheerful* without levity.

A *calendar* signifies a register of the year; and a *calender*, a press in which clothiers smooth their cloth.

Integrity and hope are the sure *palliatives* of sorrow.

Chamomile is an *odoriferous* plant, and possesses considerable *medicinal* virtues.

The *gaiety* of youth should be tempered by the precepts of age.

Certainty, even on *distressful* occasions, is *sometimes* more *eligible* than *suspense*.

Still green with bays each ancient altar stands,
Above the reach of sacrilegious hands.

The most acceptable *sacrifice* is that of a contrite and humble heart.

We are accountable for whatever we *patronise* in others.

It marks a *savage* disposition, to *torture* animals, to make them smart and *agonize*, for our diversion.

The edge of *cloth*, where it is closed by complicating the threads, is called the *selvage*.

Souchong tea and *Turkey* coffee were his *favourite* beverage: *chocolate* he seldom drank.

The guilty mind cannot avoid many *melancholy* apprehensions.

If we injure others, we must expect *retaliation*.

Let every man be fully *persuaded* in his own mind.

Peace and *honour* are the *sheaves* of virtue's harvest.

The black earth, every where obvious on the surface of the ground, we call *mould*.

The Roman *pontiff* claims to be the *supreme* head of the church on earth.

High-seasoned food *vitiates* the *palate*, and occasions a disrelish for plain fare.

The conscious *receiver* is as bad as the thief.

Alexander, the *conqueror* of the world, was, in fact, a robber and a murderer.

The Divine Being is not only the *Creator*, but the Ruler and *Preserver* of the world.

Honest *endeavours*, if persevered in, will finally be *successful*.

He who dies for religion, is a *martyr*: he who suffers for it, is a *confessor*.

In the *paroxysm* of passion, we sometimes give occasion for a life of *repentance*.

The mist which *envelops* many studies, is dissipated when we approach them.

The voice is sometimes obstructed by a *hoarseness*, or by *viscous* phlegm.

The *desert* shall rejoice, and blossom as the rose.

The fruit and sweetmeats set on table after the meat, are called the *dessert*.

We traversed the *flowery* fields, till the falling dews admonished us to return.

SECTION VI.

Exercises, p. 46.

THERE is frequently a worm at the root of our most *flourishing* condition.

The stalk of *ivy* is tough, and not *fragile*.

The roof is vaulted, and *distils* fresh water from every part of it.

Our imperfections are *discernible* by others, when we think they are concealed.

They think they shall be *heard* for *their* much speaking.

True *criticism* is not a captious, but a liberal art.

Integrity is our best *defence* against the evils of life.

No circumstance can *license* evil, or *dispense* with the rules of virtue.

We may be *ciphers* in the world's estimation, whilst we are advancing our own and others' value.

The path of *virtue* is the path of peace.

A *diphthong* is the *coalition* of two vowels to form one sound.

However *foreible* our temptations, they may be resisted.

I *acknowledge* my transgression; and my sin is ever before me.

The *college* of cardinals are the *electors* of the pope.

He had no *colourable* excuse to palliate his conduct.

Thy *humorous* vein, thy pleasing folly,
Lie all neglected, all forgot.

If we are so conceited as *obstinately* to reject all advice, we must expect a *derelection* of friends.

Chronology is the science of *computing* and *adjusting* the periods of time.

In groves we live, and *lie* on mossy beds,
By *crystal* streams, that *murmur* through the meads.

It is a secret *cowardice* which induces us to *compliment* the vices of our superiors, to applaud the *libertine*, and laugh with the *profane*.

The lark, each morning, waked me with her *sprightly* lay.

There are no fewer than thirty-two species of the *lily*.

We owe it to our *visitors*, as well as to ourselves, to entertain them with useful and *sensible* conversation.

Sponsors are those who become sureties for the children's education in the Christian faith.

The *warrior's* fame is often purchased by the blood of thousands.

Hope *exhilarates* the mind, and is the grand *elixir*, under all the evils of life.

The *incense* of gratitude, whilst it expresses our duty, and *honours* our *benefactor*, perfumes and *regales* ourselves.

Improper *arrangement* of words and clauses are of two kinds: the one leads to a wrong meaning; the other leaves the meaning *doubtful*.

The English are *naturally fanciful*, and, by that *gloominess* and melancholy of temper which is so frequent in our nation, are often disposed to many wild notions, to which others are not liable.

About an age or two ago, this kind of wit was very much in vogue among our *countrymen*, who did not *practise* it for any oblique reason, but purely for the sake of being witty.

The Britons, *daily harassed* by cruel inroads from the Picts, were forced to *call* in the Saxons for *their defence*.

Without some degree of *patience*, exercised under *injuries*, *human* life would be rendered a state of perpetual hostility.

Some writers make a *practice* of *omitting* the relative, in a phrase of a *different* kind from the former, where they think the meaning can be understood without it.

Of what avail are the best *principles*, if he who *possesses* them is not subject to *their influence*?

It is my wish to make this *grammar* practical, rather than speculative; and *useful*, rather than *full* of pedantry.

Neither the *extremely* rich, nor the *extremely* poor, but persons in the *middle* stations, are the *happiest* members of society.

We must be so just as to *allow*, that his intention was good, though the *issue* proved *unsuccessful*.

PART III.

SYNTAX.

CHAPTER I.

CONTAINING CORRECTIONS OF THE FALSE SYNTAX,
ARRANGED UNDER THE RULES.

RULE I.

Grammar, p. 142. Exercises, p. 49.

DISAPPOINTMENTS *sink* the heart of man; but the renewal of hope *gives* consolation.

The smiles that encourage severity of judgment, *hide* malice and insincerity.

He *dares* not act contrary to his instructions.

Fifty pounds of wheat *contain* forty pounds of flour.

The mechanism of clocks and watches *was* totally unknown a few centuries ago.

The number of the inhabitants of Great Britain and Ireland, *does* not exceed sixteen millions.

Nothing but vain and foolish pursuits *delights* some persons.

A variety of pleasing objects *charms* the eye.

So much both of ability and merit *is* seldom found.

In the department of Philip, a degree of awkwardness and dignity *was* blended.

He is a more methodical writer than Plutarch, or any other that *writes* lives too hastily.

The inquisitive and curious *are* generally talkative.

Great pains *have* been taken to reconcile the parties.

I am sorry to say it, but there *were* more equivocators than one.

If the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, *sanctify* to the purifying of the flesh.

The sincere *are* always esteemed.

Have the goods been sold to advantage? and *didst* thou embrace the proper season?

There *are* many occasions in life, in which silence and simplicity *are* true wisdom.

The generous never *recount* minutely the actions they have done; nor the prudent, those they will do.

He *needs* not proceed in such haste.

The business that related to ecclesiastical meetings, matters, and persons, *was* to be ordered according to the king's direction.

In him *was* happily blended true dignity with softness of manners.

The support of so many of his relations, *was* a heavy task upon his industry; but, thou *knowest*, he paid it cheerfully.

What *avail* the best sentiments, if persons do not live suitably to them?

Reconciliation was offered on conditions as moderate as *were* consistent with a permanent union.

Not one of them whom thou *seest* clothed in purple, *is* completely happy.

And the fame of this person, and of his wonderful actions, *was* diffused throughout the country.

The variety of the productions of genius, like that of the operations of nature, *is* without limit.

In vain our flocks and fields increase our store,
When our abundance *makes* us wish for more.

Thou *shouldst* love thy neighbour as sincerely as thou *lovest* thyself.

Hast thou no better reason for censuring thy friend and companion?

Thou, who art the Author and Bestower of life, *canst* doubtless restore it also; but whether thou *will* please to restore it or not, that thou only *knowest*.

O thou my voice inspire,
Who touch'd Isaiah's hallowed lips with fire.

"Who touchedst or didst touch."

Accept these grateful tears: for thee they flow;
For thee that ever felt another's wo.

"Didst feel."

Just to thy word, in every thought sincere;
Who knew no wish but what the world might hear.

"Who knewest or didst know."

There *are* many people in the world, who *live* as though they *were* never to die.

Here *are* likewise represented unto us the manifold blessings of a virtuous life.

The chief management of the affairs of the state *is* placed in the high priest.

Length of days *is* in her right hand, and in her left hand *are* riches and honour.

The following examples are adapted to the notes and observations under RULE I.

Grammar, p. 143. Exercises, p. 51.

1. To do unto all men, as we would that they, in similar circumstances, should do unto us, *constitutes* the great principle of virtue.

From a fear of the world's censure, to be ashamed of the practice of precepts which the heart approves and embraces, *marks* a feeble and imperfect character.

The erroneous opinions which we form concerning happiness and misery, *give* rise to all the mistaken and dangerous passions that *embroil* our life.

To live soberly, righteously, and piously, *is* required of all men.

That it is our duty to promote the purity of our minds and bodies, to be just and kind to our fellow-creatures, and to be pious and faithful to Him that made us, *admits* not of any doubt in a rational and well-informed mind.

To be of a pure and humble mind, to exercise benevolence towards others, to cultivate piety towards God, *are* the sure means of becoming peaceful and happy.

It is an important truth, that religion, vital religion, the religion of the heart, *is* the most powerful *auxiliary* of reason, in waging war with the passions, and promoting that sweet composure which *constitutes* the peace of God.

The possession of our senses entire, of our limbs uninjured, of a sound understanding, of friends and companions, *is* often overlooked; though it would be the ultimate wish of many, who, as far as we can judge, *deserve* it as much as ourselves.

All that *makes* a figure on the great theatre of the world, the employments of the busy, the enterprises of the ambitious, and the exploits of the warlike; the virtues which *form* the happiness, and the crimes which *occasion* the misery of mankind; *originate* in that silent and secret recess of thought, which *is* hidden from every human eye.

2. If the privileges to which he has an undoubted right, and *which* he has long enjoyed, should now be wrested from him, *it* would be flagrant injustice.

These curiosities we have imported from China; and *they* are similar to those which were, some time ago, brought from Africa.

Will martial flames for ever fire thy mind,
And wilt thou never be to Heaven resign'd?

3. *When* two substantives come together, and do not signify the same thing, the *first of them* must be in the genitive case.

Such is the constitution of men, *that* *virtus*, however it may be neglected for a time, *will* ultimately be acknowledged and respected.

4. The crown of virtue *are* peace and honour.
His chief occupation and enjoyment *was* controversy.

5. ————— *He* destroy'd,
Or won to what may work his utter loss,
All this will soon follow.

————— Whose gray top
Shall tremble, *he* descending.

RULE II.

Grammar, p. 145. Exercises, p. 53.

IDLENESS and ignorance *are* the *parents* of many vices.

Wisdom, virtue, happiness, *dwell* with the golden mediocrity.

And so *were* also James and John, the sons of Zeb-
edee, who were partners with Simon.

Time and tide *wait* for no man.

His politeness and good disposition *were*, on failure of their effect, entirely changed.

Patience and diligence, like faith, *remove* mountains.

Humility and knowledge, with poor apparel, *excel*
pride and ignorance under costly attire.

The planetary system, boundless space, and the im-
mense ocean, *affect* the mind with sensations of aston-
ishment.

Humility and love, whatever obscurities may involve
religious tenets, *constitute* the essence of true religion.

Religion and virtue, our best support and highest honour, *confer* on the mind principles of noble independence.

What *signify* the counsel and care of preceptors, when youth think they have no need of assistance?

Irregularity and want of method *are* supportable only in men of great learning and genius.

He returned to Rome, where triumphant honours, and a statue crowned with laurel, *were* decreed him.

Honour, justice, and religion itself, *were* blasphemed by these profligate wretches.

Anger and impatience *are* always unreasonable.

The fertilizing rains of spring, and the ripening heats of autumn, strikingly *demonstrate* the care of Providence.

The examples which follow, are suited to the notes and observations under RULE II.

Grammar, p. 146. Exercises, p. 54.

1. Much *do* human pride and self-complacency require correction.

Luxurious living, and high pleasures, *beget* a languor and a satiety that *destroy* all enjoyment.

Pride and self-sufficiency *stifle* sentiments of dependence on our Creator: levity and attachment to worldly pleasures, *destroy* the sense of gratitude to him.

2. Good order in our affairs, not mean savings, *produces* great profits.

The following treatise, together with those that accompany it, *was* written many years ago for my own private satisfaction.

That great senator, in concert with several other eminent persons, *was* the *projector* of the revolution.

Virtue, joined to knowledge and wealth, *confers* great

influence and respectability. But knowledge, with wealth united, if virtue is wanting, *has* a very limited influence, and is often despised.

That superficial scholar and critic, like some renowned critics of our own, *has* furnished most decisive proofs, that *he* knew not the characters of the Hebrew language.

The buildings of the institution have been enlarged; the expense of which, added to the increased price of provisions, *renders* it necessary to advance the terms of admission.

3. Thou, and the gardener, and the huntsman, must share the blame of this business amongst *you*.

My sister and I, as well as my brother, are daily employed in *our* respective occupations.

4. To be wise in our own eyes, to be wise in the opinion of the world, and to be wise in the sight of God, *are* three very different things.

RULE III.

Grammar, p. 148. Exercises, p. 55.

MAN's happiness or misery *is*, in a great measure, put into his own hands.

Man is not such a machine as a clock or a watch, which *moves* merely as *it is* moved.

Despise no infirmity of mind or body, nor any condition of life; for *it is*, perhaps, to be your own lot.

Speaking impatiently to servants, or any thing that betrays inattention or ill-humour, *is* certainly criminal.

There are many faults in spelling, which neither analogy nor pronunciation *justifies*.

When sickness, infirmity, or reverse of fortune, *affects* us, the sincerity of friendship is proved.

Let it be remembered, that it is not the uttering, or the hearing of certain words, that *constitutes* the worship of the Almighty.

A tart reply, a proneness to rebuke, or a captious and contradictory spirit, is capable of imbittering domestic life, and of setting friends at variance.

He knows not what spleen, languor, or listlessness is.

Neither death nor torture *was* sufficient to subdue the minds of Cargill and his intrepid followers.

Those whom the splendour of rank, or the extent of their capacity, *has* placed upon the summit of human life, have not given any just occasion to envy in those who look up to them from a lower station.

The following sentences exemplify the notes and observations under RULE III.

Grammar, p. 148. Exercises, p. 56.

1. Either thou or I *am* greatly mistaken, in our judgment on this subject.

I or thou *art* the person who must undertake the business proposed.

2. One, or both of the scholars, *were* present at the transaction.

Some parts of the ship and cargo were recovered; but neither the captain nor the sailors *were* saved.

Whether one person, or more *than one*, *were* concerned in the business, does not yet appear.

The deceitfulness of riches, or the cares of this life, *have* choked the seeds of virtue in many a promising mind.

RULE IV.

Grammar, p. 148. Exercises, p. 57.

~~The~~ people *rejoice* in that which should give them sorrow.

The flock, and not the fleece, *is*, or ought to be, the *object* of the shepherd's care.

The court *has* just ended, after having sat through the trial of a very long cause.

The crowd *was* so great, that the judges with difficulty made their way through it.

The corporation of York, *consists* of a mayor, aldermen, and a common council.

The British parliament *is* composed of king, lords, and commons.

When the nation *complains*, the rulers should listen to *its* voice.

In the days of youth, the multitude eagerly *pursue* pleasure as *their* chief good.

The church *has* no power to inflict corporal punishment.

The fleet *was* seen sailing up the channel.

The regiment *consists* of a thousand men.

The meeting *has* established several salutary regulations.

The council *were* not unanimous, and *they* separated without coming to any determination.

The fleet *are* all arrived, and moored in safety.

These people *draw* near to me with their mouth; and *honour* me with their lips; but their heart is far from me.

The committee *were* divided in *their* sentiments, and *they* have referred the business to the general meeting.

The committee *was* very full, when this point was decided; and *its* judgment has not been called in question.

Why *does* this generation wish for greater evidence, when so much is already given?

The remnant of the people *was* persecuted with great severity.

Never *was* any people so much infatuated as the Jewish nation.

The shoal of herrings *was* of an immense extent.

No society *is* chargeable with the disapproved misconduct of particular members.

The annals of history *do* not afford an instance of more flagrant usurpation.

A detachment of Roman troops *was* shipwrecked upon the coasts of Britain.

The army *was* dispersed into small parties, which, in that condition, *were* easily defeated by the Romans.

The voluptuous *consume* their wealth; the miser hides it.

The whole number slain in both armies *was* six thousand five hundred.

RULE V.

Grammar, p. 149. Exercises, p. 39.

THE exercise of reason appears as little in these sportsmen, as in the beasts *which* they sometimes hunt, and by *which* they are sometimes hunted.

They *who* seek wisdom will certainly find her.

The male amongst birds seems to discover no beauty, but in the colour of *his* species.

Take handfuls of ashes of the furnace, and let Moses sprinkle *them* towards heaven, in the sight of Pharaoh; and *they* shall become small dust.

Rebecca took goodly raiment, which *was* with her in the house, and put *it* upon Jacob.

The wheel killed another man, *who* is the sixth *that* has lost *his* life by this means.

The fair sex, whose task is not to mingle in the labours of public life, *have* their own part assigned *them* to act.

The Hercules *ship* of war foundered at sea: she overset, and lost most of her men.

The mind of man cannot be long without some food to nourish the activity of *its* thoughts.

What is the reason that our language is less refined than *that* of Italy, Spain, or France?

I do not think any one should incur censure for being tender of *his* reputation.

Thou who *hast* been a witness of the fact, *canst* give an account of it.

In religious concerns, or *those which are* conceived to be such, every man must stand or fall by the decision of the Great Judge.

Something like what *has* been here premised, is the *conjecture* of Dryden.

A man may see a metaphor, or an allegory, in a picture, as well as read *it* in a description.

Thou great First Cause, least understood!

Who all my sense confined,

To know but this, that thou art good,

And that myself am blind.

Yet gave me in this dark estate, &c.

"*Confinedst or didst confine.*" "Gavest or didst give."

What art thou, speak, that, on designs unknown,

While others sleep, thus range the camp alone?

"*Rangest or dost range.*"

The sun presented a red, broad, fiery orb, round *which* the dark clouds alternately closed.

Differences of opinion promote inquiry, discussion, and knowledge; *they* help to keep up attention to religious subjects, and a concern about *them*.

When a nation once loses *its* regard to justice, when *it does* not look upon it as something inviolable, we may venture to pronounce it hastening to *its* ruin.

The following examples are adapted to the notes and observations under RULE V.

Grammar, p. 150. Exercises, p. 60.

1. Whoever entertains such an opinion, judges erroneously.

The cares of this world often choke the growth of virtue.

Disappointments and afflictions, however disagreeable, often improve us.

2. Moses was the meekest man *that* we read of in the Old Testament.

Humility is one of the most amiable virtues *that* we can possess.

They are the same persons *that* assisted us yesterday.

The men and things *that* he has studied, have not improved his morals.

3. *How* beautiful *soever* they appear, they have no real merit.

In *what* light *soever* we view him, his conduct will bear inspection.

On *which* side *soever* they are contemplated, they appear to advantage.

How much *soever* he might despise the maxims of the king's administration, he kept a total silence on that subject.

4. Which of *those* two persons has most distinguished himself?

None more impatiently suffer injuries, than *they who* are most forward in doing them.

5. He would not be persuaded *that I was not* greatly in fault.

These commendations of his children, appear to have been made in *a manner which is, in some respects, injudicious*: or, *appear to be, in some respects, injudicious*.

6. He instructed and fed the crowds *that* surrounded him.

Sidney was one of the wisest and most active governors, *that* Ireland had enjoyed for several years.

He was the ablest minister *that* James ever possessed.

The court, *which* gives currency to manners, ought to be exemplary.

I am happy in the friend *whom* I have long proved.

7. The child *that* we have just seen, is wholesomely fed, and not injured by bandages or clothing.

He is like a beast of prey, *that* destroys without pity.

8. Having once disgusted him, he could never regain the favour of Nero, *whose name was but another word* for cruelty.

Flattery, *the nature of which* is to deceive and betray, should be avoided as the poisonous adder.

Which of those men came to his assistance?

9. *The king, who* had never before committed so unjust an action, dismissed his minister without any inquiry.

There are, in the empire of China, millions of *people, whose* support is derived almost entirely from rice.

10. His continual endeavours to serve us, notwithstanding our ingratitude, *are remarkable*. Or—It is remarkable, *that he is continually endeavouring* to serve us, notwithstanding our ingratitude.

His assertion, *though paradoxical*, is indisputably true. Or—*Though a paradox, his assertion, &c.*

11. Ah! unhappy *thou*, who art deaf to the calls of duty and of honour.

Oh! happy *us*, surrounded with so many blessings.

RULE VI.

Grammar, p. 152. Exercises, p. 62.

WE are dependent on each other's assistance: *who* is there that can subsist by himself?

If he will not hear his best friend, *who* shall be sent to admonish him?

Who that has the spirit of a man, would suffer himself to be so degraded?

They *to whom* much is given, will have much to answer for.

It is not to be expected, that they *who*, in early life, have been dark and deceitful, should afterwards become fair and ingenuous.

They who have laboured to make us wise and good, are the persons *whom* we ought to love and respect, and *to whom* we ought to be grateful.

The persons *whom* conscience and virtue support, may smile at the caprices of fortune.

From the character of those *with whom* you associate, your own will be estimated.

That is the student *to whom* I gave the book, and *who*, I am persuaded, deserves it.

The servants *whom* he raised from a menial state, betrayed his interests.

Whoso slandereth his neighbour, *him* I will cut off: *him* that hath a high look and a proud heart, will not I suffer.

1. Of whom were the articles bought? Of a *merc*er; *him* who resides near the mansion-house.

Was any person besides the mercer present? Yes, both *he* and his clerk.

To whom was the money paid? To the mercer and his clerk.

Who counted it? Both the clerk and *he*.

RULE VII.

Grammar, p. 153. Exercises, p. 63.

I ACKNOWLEDGE that I am the person, who adopt that sentiment, and *maintain* the propriety of such measures.

Thou art the friend that *has* often relieved me, and that has not deserted me now in the time of peculiar need.

I am the man who approves of wholesome discipline, and who *recommends* it to others; but I am not a person who promotes useless severity, or who *objects* to mild and generous treatment.

I perceive that thou art a pupil who possesses bright parts, but who *has* cultivated them but little.

Thou art he who *breathes* on the earth with the breath of spring, and who *covers* it with verdure and beauty.

I am the Lord thy God, who *teaches* thee to profit, and who *leads* thee by the way thou shouldst go.

Thou art the Lord who *didst choose* Abraham, and who broughtest him forth out of Ur of the Chaldees.

RULE VIII.

Grammar, p. 153. Exercises, p. 64.

THIS kind of *indulgence softens and injures* the mind.

Instead of improving yourselves, you have been playing *these* two hours.

That sort of favours did real injury, under the appearance of kindness.

The chasm made by the earthquake was twenty feet broad, and one hundred fathoms in depth.

How many sorrows should we avoid, if we were not industrious to make them!

He saw one person, or more than one, enter the garden.

The examples which follow are suited to the notes and observations under RULE VIII.

Grammar, p. 154. Exercises, p. 55.

I. ADJECTIVE PRONOUNS.

1. Charles was extravagant, and by *this means* became poor and despicable.

It was by *that* ungenerous means that he obtained his end.

Industry is the means of obtaining competency.

Though a promising measure, it is *a means* which I cannot adopt.

This person embraced every opportunity to display his talents; and by *this means* rendered himself ridiculous.

Joseph was industrious, frugal, and discreet; and by *these means* obtained property and reputation.

2. Religion raises men above themselves; irreligion sinks them beneath the brutes: *this*, binds them down to a poor pitiable speck of perishable earth; *that*, opens to them a prospect to the skies.

More rain falls in the first two summer months, than in the first two winter ones: but it makes a much greater show upon the earth in *these* than in *those*; because there is a much slower evaporation.

Rex and Tyrannus are of very different characters.

5. It is easier to build two chimneys than to maintain one.

The tongue is like a race-horse; which runs the faster the *less* weight it carries.

The pleasures of the understanding are preferable to those of the imagination, or of sense.

The nightingale sings: hers is the sweetest voice in the grove.

The Most *High* hath created us for his glory, and our own happiness.

The Supreme Being is the wisest, and most *powerful*, and the best of beings.

6. Virtue confers *supreme* dignity on man; and should be his *chief* desire.

His assertion was *better founded* than that of his opponent; nay, the latter's words were *not true*.

His work is *well executed*; his brother's, *still better*; and his father's, the *best* of all.

7. A talent of this kind would, perhaps, prove the likeliest of *all* to succeed. Or—*prove more likely than any other to succeed*.

He is the *stronger* of the two, but not the *wiser*.

He spoke with so much propriety, that I understood him the best of *all* who spoke on the subject. Or—*better than any other* who spoke on the subject.

Eve was *fairer than any* of her daughters.

8. He spoke in a *manner* distinct enough to be heard by the whole assembly. Or—*He spoke distinctly enough* to be heard by the whole assembly.

Thomas is equipped with a pair of *new* shoes, and a pair of *new* gloves: he is the servant of a rich *old* man.

The first *two* in the row are cherry-trees, the *other two* are pear-trees.

RULE IX.

Grammar, p. 160. Exercises, p. 68.

FIRE, air, earth, and water, are *the* four elements of philosophers.

Reason was given to man to control his passions.

We have within us an intelligent principle, distinct from *the* body and from matter.

Man is the noblest work of *the* creation.

The wisest and *the* best men sometimes commit errors.

Beware of drunkenness: it impairs *the* understanding; wastes *the* estate; destroys reputation; consumes the body; and renders *a* man of the brightest parts *a* common jest of the meanest clown.

He is *a* much better writer than reader.

The king has conferred on him the title of duke.

There are some evils of life, which equally affect *the* prince and *the* people.

We must act our part with constancy, though *the* reward of our constancy be distant.

We are placed here under *the* trial of our virtue.

Virtues like his are not easily acquired. Such qualities honour the nature of man.

Purity has its seat in the heart; but extends its influence over so much of *the* outward conduct, as to form *a* great and material part of *the* character.

A profligate man is seldom or never found to be *a* good husband, *a* good father, or *a* beneficent neighbour.

True charity is not *a* meteor, which occasionally glares; but *a* luminary, which, in its orderly and regular course, dispenses *a* benignant influence.

The following sentences exemplify the notes and observations under RULE IX.

Grammar, p. 161. Exercises, p. 69.

1. He has been much censured for conducting himself with little attention to his business.

So bold a breach of order, called for *a* little severity in punishing the offender.

His error was accompanied with so little contrition and candid acknowledgment, that he found few persons to intercede for him.

There were so many mitigating circumstances attending his misconduct, particularly that of his open confession, that he found *a* few friends who were disposed to interest themselves in his favour.

As his misfortunes were the fruit of his own obstinacy, few persons pitied him.

2. The fear of shame, and *the* desire of approbation, prevent many bad actions.

In this business, he was influenced by a just and a generous principle.

He was fired with the desire of doing something, though he knew not yet, with distinctness, either *the* end or *the* means.

3. At *the* worst, I could but incur a gentle reprimand.

At *the* best, his gift was but a poor offering, when we consider his estate.

RULE X.

Grammar, p. 164. Exercises, p. 70.

My ancestor's virtue is not mine.

His brother's offence will not condemn him.

I will not destroy the city for *ten's* sake.

Nevertheless, *Asa's* heart was perfect with the Lord.

A *mother's* tenderness and a *father's* care are *nature's* gifts for *man's* advantage.

A *man's* *manners* frequently influence his fortune.

Wisdom's *precepts* form the good *man's* interest and happiness.

The following examples are adapted to the notes and observations under RULE X.

Grammar, p. 164. Exercises, p. 70.

1. It was the *men, women,* and children's lot, to suffer great calamities. Or—*It was the lot of,* &c.

Peter, John, and Andrew's occupation was that of fishermen. Or—*The occupation of Peter,* &c.

This measure gained the *king's,* as well as the people's approbation.

Not only the *counsel* and attorney's, but the judge's opinion, also favoured his cause. Or—*counsel and attorney's opinion, but the judge's also,* &c.

2. And he cast himself down at *Jesus's* feet.

Moses's rod was turned into a serpent.

For *Herodias's* sake, his brother *Philip's* wife.

If ye suffer for *righteousness's* sake, happy are ye.

Ye should be subject for *conscience's* sake.

3. They very justly condemned the senseless and extravagant conduct of *the prodigal, as he was called.*

They implicitly obeyed the imperious mandates of *him whom they called their protector.*

4. I bought the knives at Johnson's the *cutler.*

The silk was purchased at Brown's, the *mercier* and *haberdasher.*

The tent of Lord Feversham the *general.*

This palace had been the Grand Sultan Mahomet's.

I will not for *David* thy father's sake.

He took refuge at the *governor's*, the king's *representative*.

Whose works are these? They are *Cicero's*, the most eloquent of *men*.

5. The government of *the world* is not left to chance. She married *the brother of my son's wife*. Or—*my son's brother-in-law*.

This house *belongs to the partner of my wife's brother*.

It was necessary to have *the advice* both of the *physician* and the *surgeon*.

The extent of the king of England's prerogative, is sufficiently ascertained.

6. This picture of the *king* does not much resemble him.

These pictures of the *king's* were sent to him from Italy. Or—*These pictures belonging to the king, &c.*

This estate of the *corporation* is much encumbered.

That is the eldest son of the king of *England*. Or—*The king of England's eldest son*.

7. What can be the cause of the *parliament's* neglecting so important a business?

Much depends on this *rule's* being observed.

The time of *William's* making the experiment, at length arrived.

It is very probable, that this assembly was called, to clear some doubt which the king had, about the lawfulness of the *Hollanders' throwing off* the monarchy of Spain, *and withdrawing* entirely their allegiance to that crown.

If we alter the situation of any of the words, we shall presently be sensible of the *melody's* suffering.

Such will ever be the effect of *youth's* associating with vicious companions.

RULE XI.

Grammar, p. 168. Exercises, p. 72.

THEY *whom* opulence has made proud, and *whom* luxury has corrupted, cannot relish the simple pleasures of nature.

You have reason to dread his wrath, which one day will destroy *you* both.

Whom have I reason to love so much as this friend of my youth?

You, who were dead, hath he quickened.

Whom did they entertain so freely?

The man *whom* he raised from obscurity, is dead.

You only have I known, of all the families of the earth.

Him and *them* we know; but who art thou?

Her that is idle and mischievous, reprove sharply.

Whom did they send to him, on so important an errand?

That is the friend *whom* you must receive cordially, and *whom* you cannot esteem too highly.

He invited my brother and *me* to see and examine his library.

Him who committed the offence, you should correct, not *me* who am innocent.

We should fear and obey the Author of our being, even *Him* who has power to reward or punish us for ever.

Whatever others do, let *thee* and *me* perform our duty.

Him that is diligent, I desire you will commend.

Him who has proved his integrity, employ in confidential affairs.

Her that is good and diligent, treat with kindness.

The examples which follow, are suited to the notes and observations under RULE XI.

Grammar, p. 168. Exercises, p. 73.

1. Though he now takes pleasure in them, he will one day *repent* of indulgences so unwarrantable.

The nearer his virtues *approached* to the great example before him, the humbler he grew.

It will be very difficult to *make* his conduct *agree* with the principles he professes,

2. To ingratiate *ourselves* with some, by traducing others, marks a base and despicable mind.

I shall *premise* two or three general observations.

3. If such maxims and such practices prevail, what is become of decency and virtue?

I *am* come according to the time proposed; but I *am* fallen upon an evil hour.

The mighty rivals *have* now at length agreed.

The influence of his corrupt example *had* then entirely ceased.

He *had* entered into the connexion, before the consequences were considered.

4. Well may you be afraid; it is *he* indeed.

I would act the same part if I were *he*, or in his situation.

Search the Scriptures; for in them ye think ye have eternal life: and they are *they* which testify of me.

Be composed: it is *I*: you have no cause for fear.

I cannot tell who has befriended me, unless it is *he* from whom I have received many benefits.

I know not whether *they were the persons* who conducted the business; but I am certain it was not *he*.

He so much resembled my brother, that, at first sight, I took it to be *him*.

After all their professions, is it possible to be *they*?

It could not have been *she*; for she always behaves discreetly.

If it was not *he*, whom do you imagine it to have been?

Whom do you think him to be?

Who do the people say that we are?

5. Whatever others do, let *thee* and *me* act wisely. Let them and *us* unite to oppose this growing evil.

RULE XII.

Grammar, p. 170. Exercises, p. 75.

It is better to live on a little, than to outlive a great deal.

You ought not to walk too hastily.

I wish him not to wrestle with his happiness.

I need not solicit him to do a kind action.

I dare not proceed so hastily, lest I should give offence.

I have seen some young persons conduct themselves very discreetly.

The following sentences exemplify the notes and observations under RULE XII.

Grammar, p. 170. Exercises, p. 75.

1. It is a great support to virtue, when we see a good mind maintain its patience and tranquillity under injuries and affliction, and cordially forgive its oppressors.

It is the difference of their conduct, which makes us approve the one, and reject the other.

We should not be like many persons, who depreciate the virtues which *they* do not possess.

To see young persons who are courted by health and pleasure, resist all the allurements of vice, and steadily pursue virtue and knowledge, is cheering and delightful to every good mind.

They acted with so much reserve, that some persons doubted *their sincerity*.

And the multitude wondered, when they saw the *persons who had been lame, walking; and those who had been blind, seeing*.

It requires resolute modesty and humility, to make a man reject and despise flattery.

RULE XIII.

Grammar, p. 171. Exercises, p. 76.

THE next new year's day, I shall *have been* at school three years.

And he that *had been* dead, sat up, and began to speak.

I should be obliged to him, if he *would* gratify me in that particular.

And the multitude wondered, when they *heard the persons who had been dumb, speaking; when they saw those who had been maimed, whole; who had been lame, walking; and who had been blind, seeing*.

History-painters would have found it difficult to *invent* such a species of beings.

From a conversation I once had with him, he appeared to *have studied* Homer with great care and attention.

These circumstances made it necessary for them to *lose* no time.

I cannot excuse the remissness of those, whose business it should have been, as it certainly was their interest, to *interpose* their good offices in our behalf.

I have compassion on the multitude, because they *have continued* with me now three days.

In the treasury belonging to the cathedral in this city, *has been* preserved with the greatest veneration, for upwards of six hundred years, a dish which they pretend to be made of emerald.

The court of Rome gladly laid hold on all the opportunities which the imprudence, weakness, or necessities of princes, *afforded* it, to extend its authority.

Fierce as he *moves*, his silver shafts resound.

They maintain that Scripture conclusion, that all mankind *have risen* from one head.

John will *have earned* his wages, when his service *shall be* completed.

Ye will not come unto me, that ye *may* have life.

Be that as it *may*, he cannot justify his conduct.

I have been at London a year, and I *saw* the king last summer.

After we *had* visited London, we returned, content and thankful, to our retired and peaceful habitation.

Titus gave express orders, and used great endeavours, *to save* the temple.

All I have to do at present, *is*, to make some reflections on what has been said.

I was once thinking *to write* a poem in imitation of Thomson's Seasons.

I expected *to dine* with my family at Hampstead to-day, but was disappointed.

The following examples are adapted to the notes and observations under RULE XIII.

Grammar, p. 172. Exercises, p. 77.

1. I purpose to go to London in a few months, and, after I shall *have finished* my business there, to proceed to America.

These prosecutions of William seem to *have been* the most iniquitous measures pursued by the court, during the time that the use of parliaments was suspended.

From the little conversation I had with him, he appeared to *be* a man of letters.

I always intended to *reward* my son according to his merit.

It would, on reflection, have given me great satisfaction, to *have relieved* him from that distressed situation.

It required so much care, that I thought I should *lose* it before I reached home.

We have done no more than it was our duty to *do*.

He would have assisted one of his friends, if he could *have done* it without injuring the other; but, as that could not *be* done, he avoided all interference.

Might it not *have been* expected, that he would *defend* an authority, which had been so long exercised without controversy?

These enemies of Christianity were confounded, whilst they were expecting to *find* an opportunity to *betray* its author.

His sea-sickness was so great, that I often feared he would *die* before our arrival.

If these persons had intended to deceive, they would have taken care to *avoid* what would *have exposed* them to the objections of their opponents.

It was a pleasure to *receive* his approbation of my labours.

It would have afforded me still greater pleasure, to *have received* his approbation at an earlier period; but to *have received* it at all, reflected credit upon me.

To *have been* censured by him, would have proved an insuperable discouragement.

Him portion'd maids, apprenticed orphans bless'd,
 The young who labour, and the old who rest.
"Laboured and rested."

RULE XIV.

Grammar, p. 172. Exercises, p. 79.

ESTEEMING *themselves* wise, they became fools.

Suspecting not only *you*, but *them* also, I was studious to avoid all intercourse.

I could not avoid considering, in some degree, *them* as enemies to me; and *thes* as a suspicious friend.

From having exposed *himself* too freely in different climates, he entirely lost his health.

The examples which follow, are suited to the notes and observations under RULE XIV.

Grammar, p. 173. Exercises, p. 79.

1. By observing truth, thou wilt command esteem, as well as secure peace.

He prepared them for this event, by sending to them proper information.

A person may be great or rich by chance; but cannot be wise or good, without taking pains for it.

Nothing could have made her so unhappy, as marrying a man who possessed such principles. Or—*the marrying of a man*, &c.

The changing of times and seasons, the removing and setting up of kings, belong to Providence alone. Or—*changing times and seasons, removing and setting up kings*, &c.

The middle station of life seems to be the most advantageously situated for *the* gaining of wisdom. Poverty turns our thoughts too much upon the supplying of our wants; and riches, upon enjoying our super-

fluities. Or—*for gaining wisdom—upon supplying our wants.*

Pliny, speaking of Cato the Censor's disapproving of the Grecian orators, expressed himself thus.

Propriety of pronunciation is the giving of that sound to every word, which the most polite usage of the language appropriates to it. Or—*is giving to every word that sound, &c.* Or—*consists in giving to every word that sound, &c.*

Not attending to this rule, is the cause of a very common error. Or—*want of attention to this rule, &c.*

This was, in fact, a converting of the deposite to his own use. Or—*in fact, converting the deposite, &c.*

His memory was perpetuated, by building a church to his name.

Defending a bad cause, is as disgraceful as the cause itself.

Is not Aristotle as renowned for teaching the world with his pen, as Alexander was for conquering it with his sword?

2. There will be no danger of their spoiling of their faces, or of their gaining of converts. Or—*no danger of spoiling their faces, or of gaining converts.* Or—*no danger that they will spoil their faces, or gain converts.*

For his avoiding of that precipice, he is indebted to his friend's care. Or—*For avoiding that precipice, &c.*

It was from our misunderstanding of the directions, that we lost our way. Or—*From misunderstanding the directions, we lost our way.*

In tracing his history, we discover little that is worthy of imitation.

By reading books written by the best authors, his mind became highly improved.

3. By too eager pursuit, he *ran* a great risk of being disappointed.

He had not long enjoyed repose, before he *began* to be weary of having nothing to do.

He was greatly heated, and *drank* with avidity.

Though his conduct was, in some respects, exceptionable, yet he *durst* not commit so great an offence, as that which was proposed to him.

A second deluge learning thus *o'er-ran*;
And the monks finish'd what the Goths *began*.

If some events had not *fallen* out very unexpectedly, I should have been present.

He would have *gone* with us, had he been invited.

He returned the goods which he had *stolen*, and made all the reparation in his power.

They have *chosen* the part of honour and virtue.

His vices have weakened his mind, and *broken* his health.

He had *mistaken* his true interest, and found himself *forsaken* by his former adherents.

The bread that has been *eaten* is soon *forgotten*.

No contentions have *arisen* amongst them since their reconciliation.

The cloth had no seam, but was *woven* throughout.

The French language is *spoken* in every state in Europe.

His resolution was too strong to be *shaken* by slight opposition.

He was not much restrained afterwards, having *taken* improper liberties at first.

He has not yet *worn* off the rough manners, which he brought with him.

You, who have *forsaken* your friends, are entitled to no confidence.

They who have *borne* a part in the labour, shall share the rewards.

When the rules have been wantonly *broken*, there can be no plea for favour.

He writes as the best authors would have *written*, had they *written* on the same subject.

He *heaped* up great riches, but *passed* his time miserably.

He *talked* and *stamped* with such vehemence, that he was suspected to be insane.

RULE XV.

Grammar, p. 174. Exercises, p. 82.

HE was *not often* pleasing, because he was vain.

William acted *nobly*, though he was unsuccessful.

We may live *happily*, though our possessions are small.

From whence we may *likewise* date the period of this event.

It cannot, *therefore*, be impertinent or ridiculous to remonstrate.

His health *not* being impaired, he undertook another voyage immediately.

He offered an apology, which *not* being admitted, he became submissive.

These things should *never* be separated.

Unless he have more government of himself, he will *always* be discontented.

No sovereign was *ever* so much beloved by the people.

He was determined to invite the king *back*, and to call his friends *together*.

A boy so *well* educated, gives great hopes to his friends.

He found her *not only* employed, but *also* pleased and tranquil.

We *should always* prefer our duty to our pleasure.

It is impossible to be at work *continually*.

The heavenly bodies are *perpetually* in motion.

Not having known, or *not* having considered, the measures proposed, he failed of success.

My opinion was given on a *rather* cursory perusal of the book.

These rules will be *clearly* understood, after they have been diligently studied.

It is too common with mankind, to be *totally* engrossed, and overcome, by present events.

When the Romans were pressed with a foreign enemy, the women *voluntarily* contributed all their rings and jewels, to assist the government.

He gave them courage to carry their opposition *further*.

We are not *always equally agreeable*.

In the correct disposition of adverbs, the ear requires to be *carefully* consulted, as well as the sense.

The following sentences exemplify the notes and observations under RULE XV.

Grammar, p. 175. Exercises, p. 83.

1. They could not persuade him, though they were *ever* so eloquent.

If some persons' opportunities were *ever* so favourable, they would be too indolent to improve them.

2. He drew up a petition, *in which* he too freely represented his own merits.

His follies had reduced him to a situation, *in which* he had much to fear, and nothing to hope.

It is reported that the prince will come *hither* to-morrow.

George is active: he walked *thither* in less than an hour.

Whither are you all going in such haste?

Where have they been since they left the city?

Hence appears the difficulty of doing what you propose.

3. Charles left the seminary too early, *and from that time* he has made very little improvement. Or—*and has since made*, &c.

Nothing is better worth the *time and attention* of young persons, than the acquisition of knowledge and virtue.

Wisdom is capable of leading us *only* to real happiness.

I shall take notice of those duties *only* which are most essential.

RULE XVI.

Grammar, p. 177. Exercises, p. 84.

NEITHER riches nor honours, nor *any* such perishing goods, can satisfy the desires of an immortal spirit.

Be honest, *and* take no shape *or* semblance of disguise.

We need not, *and we* do not, confine his operations to narrow limits.

I am resolved not to comply with the proposal, *either* at present, *or* at any other time.

There *cannot be any thing* more insignificant than vanity.

Nothing *ever* affected her so much as this misconduct of her child.

Do not interrupt me yourselves, nor let *any* one disturb my retirement. Or—*Neither interrupt me yourselves, nor let any one*, &c.

These people do not judge wisely, nor take proper measures to effect their purpose.

The measure is so exceptionable, that we cannot by *any* means permit it.

I have received no information on the subject, *either* from him *or* from his friend.

Neither precept nor discipline is so forcible as example.

Neither the king nor the queen was at all deceived in the business.

I have taken care that no one shall suffer *any* injury.

He has not eaten *any* bread, nor drunk *any* water, these two days.

Some of these descriptions are no where else to be found, *either* in Grecian *or* Roman history.

RULE XVII.

Grammar, p. 178. Exercises, p. 85.

WE are all accountable creatures, each for *himself*.

They willingly, and of *themselves*, endeavoured to make up the difference.

He laid the suspicion upon somebody, I know not *upon whom*, in the company.

I hope it is not I *with whom* he is displeased.

To poor *us*, there is not much hope remaining.

Does that boy know *to whom* he speaks? *To whom* does he offer such language?

It was not *with him* that they were so angry.

What concord can subsist between those who commit crimes, and *those* who abhor them?

The person *with whom* I travelled, has sold the horse *on which* he rode during our journey.

It is not *with me* he is engaged.

From whom did he receive that intelligence?

The following examples are adapted to the notes and observations under RULE XVII.

Grammar, p. 178. Exercises, p. 85.

1. To have no one *to* whom we heartily wish well, and *for* whom we are warmly concerned, is a deplorable state.

He is a friend *to* whom I am highly indebted.

2. On these occasions, the pronoun is governed by the preceding word, *and consequently agrees with it.*

They were refused entrance into the house, *and forcibly driven from it.*

3. We are often disappointed *in* things, which, before possession, promised much enjoyment.

I have frequently desired their company, but have always hitherto been disappointed *of* that pleasure.

4. She finds a difficulty *in* fixing her mind. Or—*She finds it difficult to fix her mind.*

Her sobriety is no derogation *from* her understanding.

There was no water, and he died *of* thirst.

We can fully confide *in* none but the truly good.

I have no occasion *for* his services.

Many have profited *by* good advice.

Many ridiculous practices have been brought *into* vogue.

The error was occasioned by compliance *with* earnest entreaty.

This is a principle in unison *with* our nature.

We should entertain no prejudices *against* simple and rustic persons.

They are at present resolved *on* doing their duty. Or—to do their duty.

That boy is known *by* the name of the Idler.

Though conformable *to* custom, it is not warrantable.

This remark is founded *on* truth.

His parents think *of* him, and his improvements, with pleasure and hope.

His excuse was admitted by his master.

What went ye out to see?

There appears to have been a million *of* men brought into the field.

His present was accepted by his friends.

More than a thousand men were destroyed.

It is my request, that he will be particular in speaking *on* the following points.

The Saxons reduced the greater part of Britain *under* their power.

He lives opposite *to* the Royal Exchange.

Their house is situated *on* the north-east side of the road.

The performance was approved by all who understood it.

He was accused *of* having acted unfairly.

She has an abhorrence *of* all deceitful conduct.

They were *at* some distance from home, when the accident happened.

His deportment was adapted *to* conciliate regard.

My father writes *to* me very frequently.

Their conduct was agreeable *to* their profession.

We went leisurely *up* stairs, and came hastily *down*. We shall write *above* stairs this forenoon, and *'below* stairs in the afternoon.

The politeness of the world has the same resemblance *to* benevolence, that the shadow has *to* the substance.

He had a taste *for* such studies, and pursued them earnestly.

When we have had a true taste *of* the pleasures of virtue, we can have no relish *for* those of vice.

How happy is it to know how to live at times *with* one's self, to leave one's self *with* regret, to find one's self again with pleasure! The world is then less necessary to us.

Civility makes its way *with* every kind of persons. Or—*amongst all kinds of persons.*

5. I *went* to London, after having resided a year *in* France; and I now live *at* Islington.

They have just landed *at* Hull, and are going to Liverpool. They intend to reside some time *in* Ireland.

Have you ever been *in* North or South America?

I was *in* London when this occurrence happened.

We were sailing *to* the Cape of Good Hope, when the storm overtook us.

RULE XVIII.

Grammar, p. 182. Exercises, p. 86.

PROFESSING regard, and *acting* differently, mark a base mind. Or—*To profess regard, and to act differently, &c.*

Did he not tell thee his fault, and *entreat* thee to forgive him?

My brother and *he* are tolerable grammarians.

If he *understands* the subject, and attends to it industriously, he can scarcely fail of success.

You and *we* enjoy many privileges.

If a man have a hundred sheep, and one of them *be gone* astray, *will* he not leave the ninety and nine, and *go* into the mountains, and *seek* that which is gone astray.

She and *he* are very unhappily connected.

To be moderate in our views, and *to proceed* tem-

perately in the pursuit of them, is the best way to ensure success.

Between him and *me* there is some disparity of years; but none between him and *her*.

By forming themselves on fantastic models, and *vying* with one another in the reigning follies, the young begin with being ridiculous, and end in being vicious and immoral.

The following sentences exemplify the notes and observations under RULE XVIII.

Grammar, p. 183. Exercises, p. 86.

1. We have met with many disappointments; and, if life continue, *we* shall probably meet with many more.

Rank may confer influence, but *it* will not necessarily produce virtue.

He does not want courage, but *he* is defective in sensibility.

These people have indeed acquired great riches, but *they* do not command esteem.

Our season of improvement is short; and, whether used or not, *it* will soon pass away.

He might have been happy, and *he* is now fully convinced of it.

Learning strengthens the mind; and, if properly applied, *it* will improve our morals too.

RULE XIX.

Grammar, p. 183. Exercises, p. 89.

If he *acquire* riches, they will corrupt his mind, and be useless to others.

Though he *urge* me yet more earnestly, I shall not comply, unless he *advance* more forcible reasons.

I shall walk in the fields to-day, unless it *rain*.

As the governess *was* present, the children behaved properly.

She disapproved the measure, because it *was* very improper.

Though he *is* high, he hath respect to the lowly.

Though he *was* her friend, he did not attempt to justify her conduct.

Whether he *improves* or not, I cannot determine.

Though the fact *is* extraordinary, it certainly did happen.

Remember what thou *wast*, and be humble.

Oh that his heart *were* tender, and susceptible of the woes of others !

Shall then this verse to future age pretend,
Thou *wast* my guide, philosopher, and friend?

If he *be* there alone, you may inform him of it; but, if there *be* any one with him, be silent.

Though he *was* my friend, he expressed no zeal in my defence.

Though his success *has* not been equal to his wishes, it was owing to the inferiority of his army.

I will seek legal satisfaction, though the perpetrator, whom I must endeavour to discover, *be* ten times as rich as I am.

I will seek legal satisfaction for this injury, though I am aware that my adversary *is* ten times as rich as I am.

In going from London to Windsor, I prefer the road through Richmond and Hampton Court, though I know it *is* six miles round.

I am unacquainted with the various roads from London to Windsor; but I shall prefer the road through Richmond and Hampton Court, though it *be* some miles round.

The examples which follow, are suited to the notes and observations under RULE XIX.

Grammar, p. 184. Exercises, p. 90.

1. Despise not any condition, lest it *happen* to be thy own.

Let him that is sanguine, take heed lest he *miscarry*.

Take care that thou *break* not any of the established rules.

If he *do* but intimate his desire, it will be sufficient to produce obedience.

At the time of his return, if he *be* but expert in the business, he will find employment.

If he *does* but speak to display his abilities, he is unworthy of attention.

If he *is* but in health, I am content.

If he *do* promise, he will certainly perform.

Though he *does* praise her, it is only for her beauty.

If thou *do* not forgive, perhaps thou wilt not be forgiven.

If thou *dost* sincerely believe the truths of religion, act accordingly.

2. His confused behaviour made it reasonable to suppose that he *was* guilty.

He is so conscious of deserving the rebuke, that he *dares* not make any reply.

His apology was so plausible, that many befriended him, and thought he *was* innocent.

3. If one man *prefers* a life of industry, it is because he has an idea of comfort in wealth; if another prefers a life of gaiety, it is from a like idea concerning pleasure.

No one engages in that business, unless he *aims* at reputation, or hopes for some singular advantage.

Though the design *is* laudable, and is favourable to our interest, it will involve much anxiety and labour.

4. Unless he *learn* faster, he will be no scholar.

Though he *fall*, he shall not be utterly cast down.

On condition that he *come*, I will consent to stay.

However that affair *terminate*, my conduct will be unimpeachable. Or—*may terminate*.

If virtue *reward* us not so soon as we desire, the payment will be made with interest.

Till repentance *compose* his mind, he will be a stranger to peace.

Whether he *confess* or not, the truth will certainly be discovered.

If thou *censure* uncharitably, thou wilt be entitled to no favour.

Though, at times, the ascent to the temple of virtue *appear* steep and craggy, be not discouraged. Persevere until thou *gain* the summit: there all is order, beauty, and pleasure.

If Charlotte *desires* to gain esteem and love, she does not employ the proper means.

Unless the accountant *deceives* me, my estate is considerably improved.

Though self-government *produces* some uneasiness, it is light, when compared with the pain of vicious indulgence.

Whether he *thinks* as he speaks, time will discover.

If thou *censurest* uncharitably, thou deservest no favour.

Though virtue *appears* severe, she is truly amiable.

Though success is very doubtful, it is proper that he *endeavour* to succeed. Or—he *should endeavour*, &c.

5. If thou *hast* promised, be faithful to thy engagement.

Though he *has* proved his right to submission, he is too generous to exact it.

Unless he *has* improved, he is unfit for the office.

6. If thou *hadst* succeeded, perhaps thou wouldst not be the happier for it.

Unless thou *shalt* see the propriety of the measure, we shall not desire thy support.

Though thou *wilt* not acknowledge, thou *canst* not deny the fact.

7. If thou *gavest* liberally, thou wilt receive a liberal reward.

Though thou *didst* injure him, he harbours no resentment.

It would be well, if the report *were* only the misrepresentation of her enemies.

Were he ever so great and opulent, this conduct would debase him.

Were I to enumerate all her virtues, it would look like flattery.

Though I *were* perfect, yet would I not presume.

8. If thou *mayst* share in his labours, be thankful, and do it cheerfully.

Unless thou *canst* fairly support the cause, give it up honourably.

Though thou *mightst* have foreseen the danger, thou couldst not have avoided it.

If thou *couldst* convince him, he would not act accordingly.

If thou *wouldst* improve in knowledge, be diligent.

Unless thou *shouldst* make a timely retreat, the danger will be unavoidable.

I have laboured and wearied myself, that thou *mayst* be at ease.

He enlarged on those dangers, that thou *shouldst* avoid them.

9. Neither the cold *nor* the fervid, but characters uniformly warm, are formed for friendship.

They are both praiseworthy; and one is *as* deserving *as* the other. Or—and *equally deserving*.

He is not *so* diligent and learned as his brother.

I will *either* present it to him myself, or direct it to be given to him.

Neither despise *nor* oppose what thou dost not understand.

The house is not *so* commodious as we expected it would be.

I must, however, be so candid *as* to own *that* I have been mistaken.

There was something so amiable, and yet so piercing in his look, *that it* affected me at once with love and terror.

I gain'd a son,
And such a son, that all men hail'd me happy.

The dog in the manger would *neither* eat the hay himself, nor suffer the ox to eat it.

So far as I am able to judge, the book is well written.

We should *either* faithfully perform the trust committed to us, or ingenuously relinquish the charge.

He is not *so* eminent, and *so* much esteemed, as he thinks himself to be.

The work is a dull performance; and is capable of pleasing *neither* the understanding *nor* the imagination.

There is no condition so secure, as *not to* admit of change.

This is an event which nobody presumes upon, or is so sanguine *as* to hope for.

We are generally pleased with any little accomplishments, *either* of body or *of* mind.

10. Be ready to succour such persons *as* need thy assistance. Or—*those persons who need, &c.*

The matter was no sooner proposed, *than* he privately withdrew to consider it.

He has too much sense and prudence, to become a dupe to such artifices.

It is not sufficient, that our conduct, *so* far as it respects others, appears to be unexceptionable.

The resolution was not the less fixed, *though* the secret was as yet communicated to very few.

He opposed the most remarkable corruptions of the church of Rome; *and, on this account*, his doctrines were embraced by great numbers.

He gained nothing further by his speech, *than* to be commended for his eloquence. Or—*nothing by his speech, but commendation for his eloquence.*

He has little more of the scholar *than* the name.

He has little of the scholar *but* the name. Or—*besides the name.*

They had no sooner risen, *than* they applied themselves to their studies.

From no other institution, *than* the 'admirable one of juries, could so great a benefit be expected.

Those savage people seemed to have no other element *than* war. Or—*no element but that of war.*

Such men *as* act treacherously ought to be avoided. Or—*The men who act treacherously, &c.*

Germany ran the same risk *that* Italy had done.

No errors are so trivial, *that* they *do not* deserve to be mended. Or—*as not to deserve amendment.*

RULE XX.

Grammar, p. 188. Exercises, p. 95.

IN some respects, we have had as many advantages as *they*; but in the article of a good library, they have had a greater privilege than *we have had*.

The undertaking was much better executed by his brother than *by him*.

They are much greater gainers than *I am*, by this unexpected event.

They know how to write as well as *he does*; but he is a much better grammarian than *they are*.

Though she is not so learned as *he is*, she is as much beloved and respected.

These people, though they possess more shining qualities, are not so proud as *he is*, nor so vain as *she*.

The following examples are adapted to the notes and observations under RULE XX.

Grammar, p. 188. Exercises, p. 96.

1. Who betrayed her companion? Not *I*.

Who revealed the secrets he ought to have concealed? Not *he*.

Who related falsehoods to screen herself, and to bring an odium upon others? Not *I*: it was *she*.

There is but one in fault, and that is *I*. Or—*myself*.

Whether he will be learned or *not*, must depend on his application.

Charles XII. of Sweden, than *whom* a more courageous person never lived, appears to have been destitute of the tender sensibilities of nature.

Salmasius (and a more learned man than *he* has seldom appeared) was not happy at the close of life.

We have the same right to judge for ourselves as *they*.

A stone is heavy, and the sand is weighty; but a fool's wrath is heavier than *they*.

RULE XXI.

Grammar, p. 190. Exercises, p. 96.

I GLADLY shunned *him* who gladly fled from me.

And this is *that which* men mean by distributive justice, and *which* is properly termed equity.

His honour, *his* interest, *his* religion, were all embarked in this undertaking.

When so good a man as Socrates fell a victim to the madness of the people, truth, *and* virtue, *and* religion, fell with him.

Neither the fear of death, nor *the* hope of life, could make him submit to a dishonest action.

An elegant house, and *much costly* furniture, were, by this event, irrecoverably lost to the owner.

The examples which follow, are suited to the notes and observations under RULE XXI.

Grammar, p. 190. Exercises, p. 97.

1. These rules are addressed to none but the intelligent and attentive.

The gay and pleasing are, sometimes, the most insidious and dangerous companions.

Old age will prove a joyless and dreary season, if we arrive at it with an unimproved or a corrupted mind.

The more I see of his conduct, *the better* I like him.

It is not only the duty, but *the* interest of young persons, to be studious and diligent.

2. These counsels were the dictates of virtue, and of true honour.

Avarice and cunning may acquire an estate; but *they* cannot gain friends.

A taste for useful knowledge will provide for us a great and noble entertainment, when *other entertainments* leave us.

Without firmness, nothing that is great can be undertaken; *nothing* that is difficult or hazardous can be accomplished.

The anxious man is the votary of riches; the negligent man, *that* of pleasure.

3. His crimes had brought him into extreme distress and perplexity.

He has an affectionate brother and sister, and they live in great harmony.

We must guard against too great severity, and *too great* facility of manners.

We should often recollect what the wisest men have said and written, concerning human happiness and *human* vanity.

That species of commerce will produce great gain, or *great* loss.

Many days, and even *many* weeks, pass away unimproved.

This wonderful action struck the beholders with *exceedingly great* astonishment. Or—*with very great*, &c.

The people of this country possess a healthy climate and *a fruitful* soil.

They enjoy also a free constitution and *excellent* laws.

4. His reputation and estate were both lost by gaming.

This intelligence excited not only our hopes, but *our* fears too.

His conduct is not scandalous; and *this* is the best *that* can be said of it.

This was the person whom calumny had greatly abused, and *who* sustained the injustice with singular patience.

He discovered some qualities in the youth, of a disagreeable nature, and *which* to him were wholly unaccountable.

The captain had several men *who* died in his ship, of the scurvy.

He is not only sensible and learned, but *he* is religious too.

The Chinese language contains an immense number of words; and *he* who would learn them, must possess a great memory.

By presumption and vanity, we provoke enmity, and incur contempt.

In the circumstances *in which* I was at that time, my troubles pressed heavily upon me.

He has destroyed his constitution, by the very same errors *by which* so many have been destroyed. Or—*same errors that have destroyed so many.*

5. He is temperate, disinterested, *and* benevolent; an ornament to his family, and a credit to his profession.

Genuine virtue supposes our benevolence to be strengthened and confirmed by principle.

Perseverance in laudable pursuits will reward all our toils, and produce effects beyond our calculation.

It is happy for us, when we can calmly and deliberately look back on the past, and anticipate the future.

The sacrifices of virtue will not only be rewarded hereafter, but *they will be* recompensed even in this life.

All those *who were* possessed of any office, resigned their former commission. Or—*All who were possessed, &c.*

If young persons were determined to conduct them-

selves by the rules of virtue, not only would they escape innumerable dangers, but *they would* command respect from the licentious themselves.

Charles was a man of learning, knowledge, and benevolence; and, what is still more, *he was* a true Christian.

6. The temper of him who is always in the bustle of the world, will be often ruffled and disturbed.

We often commend, as well as censure imprudently.

How a seed grows up into a tree, and *how* the mind acts upon the body, are mysteries which we cannot explain.

Verily, there is a reward for the righteous! *Verily*, there is a God that judgeth in the earth!

7. Changes are almost continually taking place, in men and manners, in opinions and customs, in private fortunes and *in* public conduct.

Averse either to contradict or *to* blame, the too complaisant man goes along with the manners that prevail.

By this habitual indelicacy, the virgins smiled at what they blushed *at* before.

They are now reconciled to what they could not formerly be prompted *to*, by any considerations.

Censure is the tax which a man pays *to* the public for being eminent.

Had I served my Creator with *but* half the zeal *with which* I served my king, *that* gracious Being would not have deserted me in my old age.

8. In all stations and conditions, the important relations take place, of masters and servants, husbands and wives, parents and children, brothers and friends, citizens and subjects.

Destitute of principle, he regarded neither his family, his friends, nor his reputation.

Religious persons are often unjustly represented as persons of romantic character, *and of visionary notions*, unacquainted with the world, *and unfit to live in it*.

No rank *nor* station, *no* dignity of birth, *nor any* possessions, exempt men from contributing their share to public utility.

9. Oh, my father! my friend! how great has been my ingratitude!

Oh, Piety! *oh*, Virtue! how insensible have I been to your charms!

10. That is a property *which* most men have, or *which* at least *they* may attain.

Why do ye that which *it* is not lawful to do on the sabbath-days? Or—to *do which is not lawful*, &c.

The showbread, which *it* is not lawful to eat, but for the priests alone. Or—to *eat which is not lawful*, but, &c.

Most, if not all *of* the royal family, had quitted the place.

By these happy labours, they who sow, and *they who* reap, will rejoice together.

RULE XXII.

Grammar, p. 193. Exercises, p. 101.

THE work has received several alterations and additions.

The first proposal was *inferior to the second*, and essentially different *from it*.

He is more bold and active *than his companion*, but not so wise and studious.

Thou hearest the sound of the wind; but thou canst not tell whence it cometh, *nor* whither it goeth.

Neither has he, nor *have* any other persons, suspected so much dissimulation.

The court of France, or *that of* England, was to have been the umpire.

In the reign of Henry II. all foreign commodities were *plentiful* in England. Or—*In the reign, &c. there was plenty of, &c.*

There is no talent *more* useful towards success in business, or which puts men more out of the reach of accidents, than that quality generally possessed by persons of cool temper, and *which* is, in common language, called discretion. Or—*no talent so useful, &c. or which puts men so much out of the reach, &c. as that quality, &c.*

The first project was to shorten discourse, by *reducing* polysyllables to words of one syllable.

I shall do all I can, to persuade others to take the same measures for their cure, which I have *taken*.

The greatest masters of critical learning differ *among themselves*. Or—*do not always harmonize*.

Micaiah said, "If thou return in peace, then the Lord hath not spoken by me."

I do not suppose that we Britons want genius, more than our neighbours.

The deaf man, whose ears were opened, and *whose* tongue *was* loosened, doubtless glorified the great Physician.

Groves, fields, and meadows, are, at any season of the year, pleasant to look upon; but never so much *so* as in the opening of the spring. Or—*but never so agreeable as in the opening of the spring*.

The multitude rebuked them, *that* they should hold their peace. Or—*that they might be silent*.

The intentions of some of these philosophers, nay, of many, might *have been*, and probably were good.

The wonderful civilities which have passed between the nation of authors, and that of readers, *are* an unanswerable argument of a very refined age.

It was an unsuccessful undertaking; *the failure of which is, however*, no objection at all to an enterprise so well concerted.

The reward is his due, and it has already *been*, or it will hereafter be given to him. Or—*already been given to him, or it will be hereafter bestowed.*

By intercourse with wise and experienced persons, who know the world, we may improve a private and retired education, *and rub off its rust.*

Sincerity is as valuable *as knowledge*, and even more valuable.

No person was ever so perplexed *as he has been to-day*, or sustained *such* mortifications.

The Romans gave, not only the freedom of the city, but capacity for employments, to *the inhabitants of* several towns in Gaul, Spain, and Germany.

Such writers have no standard on which to form themselves, except what chances to be fashionable and popular. Or—*have no other standard, &c. than that which chances, &c.*

Whatever we do secretly, shall be displayed in the clearest light.

To the happiness of possessing a person of so uncommon merit, Boethius soon *joined* the satisfaction of obtaining the highest honour his country could bestow. Or—*joined that of obtaining, &c.*

Remember the parable of the rich man, and *the* poor beggar.

It is to this custom that Virgil refers, and which Silius Italicus *describes* at large.

Did you see him, and *deliver* my message?

Enjoying health and living in peace, are great blessings.

The amethyst is a gem of a purple colour, and *is* the ninth in order on the priest's breastplate.

He may be said to have saved the life of a citizen, and, consequently, *may be* entitled to the reward.

The archduke repulsed Napoleon at Asperne; and thanked his soldiers, the following day, for their courage and perseverance.

* To insult misfortune is unbecoming; but *to want* the means of relieving it, may not be your own fault.

CHAPTER II.

CONTAINING CORRECTIONS OF THE FALSE SYNTAX,
PROMISCUOUSLY DISPOSED.

SECTION I.

See Exercises, p. 103.

VIRTUE and mutual confidence *are* the soul of friendship. Where these are wanting, disgust or hatred often *follows* little differences.

Time and chance *happen* to all men; but every person *does not* consider who *governs* those powerful causes.

The active mind of man *seldom* or never rests satisfied with *its* present condition, how *prosperous* soever *it may be*.

Habits must be acquired of temperance and self-denial, that we may be able to resist pleasure, and to endure pain, when either of them *interferes* with our duty.

The error of resting wholly on *faith*, or *wholly* on works, is one of those seductions which most easily *mislead* men; under the semblance of piety, on the one hand, and of virtue on the other.

It was no exaggerated tale; for she was really in that sad condition *in which* her friend *had* represented her.

An army *presents* a painful sight to a feeling mind.

The enemies *whom* we have most to fear, are those of our own hearts.

Thou art the Messiah, the Son of God, who was to come into the world, and *who has* been so long promised and desired.

Thomas's disposition is better than his *brother's*; (or, *than that of his brother*;) and he appears to be the *happier* man: but some degree of trouble is all *men's* portion.

Though remorse *sometimes* sleeps during prosperity, it will *surely* awake in adversity.

It is an invariable law *of* our present condition, that every pleasure *which is* pursued to excess, *converts itself* into poison.

If a man *bring* into the solitary retreat of age, a vacant, an unimproved mind, where no knowledge dawns, no ideas rise, *and which supplies him with* nothing to feed upon within *himself*, many a heavy and comfortless day he must necessarily pass.

I cannot yield to *so* dishonourable conduct, *either* at the present moment of difficulty, *or* under *any* circumstance whatever.

Themistocles concealed the enterprises of Pausanias, *either because he thought* it base to betray the secrets trusted to his confidence, *or because he* imagined it impossible for *schemes so* dangerous and ill-concerted, to take effect.

Pericles gained such an ascendant over the minds of

the Athenians, that, *it may* be said, *he attained* monarchical power in Athens.

Christ *applauded* the liberality of the poor widow, *whom he saw* casting her two mites *into* the treasury.

A multiplicity of little kind offices, in persons frequently conversant with one another, *are* the bands of society and friendship.

To do good to them that hate us, and, on no occasion, to seek revenge, *are* the *duties* of a Christian.

If a man *professes* a regard for the duties of religion, and *neglects those* of morality, that man's religion is vain.

Affluence *may* give us respect in the eyes of the vulgar; but *it* will not recommend us to the wise and good.

The polite, accomplished libertine, is miserable amidst all his pleasures: the rude inhabitant of Lapland is happier than *he is*.

The cheerful and gay, when warmed by pleasure and mirth, lose that sobriety and self-denial, which *are* essential to the support of virtue.

I knew thou *wast* not slow to hear the requests of thy obedient children.

SECTION II.

Exercises, p. 105.

How much *are* real virtue and merit exposed to suffer the hardships of a stormy life!

This is one of the duties which *require* peculiar circumspection.

A higher degree of happiness than that *which* I have described, seldom falls to the lot of mortals.

There are principles in man, which ever have *inclined*, and *which* ever will incline, him to offend.

Whence *has arisen* so great a variety of opinions and tenets in religion?

Its stature is less than that of a man; but its strength and agility *are* much greater.

Them that honour me, I will honour.

He *summons* me to attend, and I must *summon* the others.

Then did the officer lay hold of him, and *execute* him immediately. Or—*The officer then laid hold of him, and executed him immediately.*

Who is that person whom I saw you introduce, and present to the duke?

I offer observations *which* a long and chequered pilgrimage *has* enabled me to make on man.

Every church and sect of people, *has* a set of opinions peculiar to *itself*.

Mayst thou, as well as *I*, be meek, patient, and forgiving.

These men were under high obligations to *adhere* to their friend, in every situation of life.

After I *had* visited Europe, I returned to America.

Their example, their influence, their fortune, every talent they possess, *dispense* blessings on all around them.

When a string of such sentences *occurs*, the effect is disagreeable.

I *was* lately at Gibraltar, and *saw* the commander-in-chief.

Propriety of pronunciation *consists in* giving to every word *that* sound, which the *most polite* usage of the language appropriates to it.

The book is printed very *neatly*, and on fine *woven* paper.

Many of the fables of the ancients are highly instructive.

He resembles one of those solitary animals, that *have* been forced from *their forests*, to gratify human curiosity.

There *neither is*, nor ought to be, such a thing as constructive treason.

He is a *new-created* knight, and his dignity *sits awkwardly* on him. Or—a *newly created knight*, &c.

Hatred or revenge *deserves* censure, wherever it is found to exist.

If you please to employ your thoughts on that subject, you *will* easily conceive our miserable condition.

His speech contains one of the grossest and *most infamous* calumnies *that ever were* uttered.

Too great a variety of studies *dissipates* and *weakens* the mind.

Each of those two authors *has his* merit.

James was resolved *not to* indulge himself in *so* cruel an amusement.

The want of attention to this rule, is the source of a very common error. Or—*Want of* attention, &c.

Calumny and detraction are sparks, which, if you do not blow *them*, will go out of themselves.

Clelia is a vain woman, *who*, if we do not flatter *her*, will be disgusted.

That celebrated work *had been* nearly ten years published, before its importance was at all understood.

Ambition is insatiable: it will make any sacrifices to attain its objects.

A great mass of rocks thrown together by the hand of nature, with wildness and confusion, *strikes* the mind with more grandeur, than if *the parts had been* adjusted to one another with the *most accurate* symmetry.

SECTION III.

Exercises, p. 107.

REASON's whole pleasure, all the joys of sense,
Lie in three words; health, peace, and competence.

Having thus *begun* to throw off the restraints of reason, he was soon hurried into deplorable excesses.

These arts have enlightened *many minds*; and *they* will enlighten every person who shall attentively study them.

When we succeed in our plans, *it is not always* to be attributed to ourselves: the aid of others often *promotes* the end, and *claims* our acknowledgment.

Their intentions were good; but, wanting prudence, they *missed* the mark *at* which they aimed.

I have not *consented*, nor shall *I* consent, to a proposal so unjust.

We have subjected ourselves to much expense, that thou *mayst* be well educated.

This treaty was made at *the castle of* Earl Moreton, the governor.

Be especially careful, that thou *give* no offence to the aged or helpless.

The business was no sooner opened, *than* it was cordially acquiesced in.

On account of his general conduct, he deserved punishment as much *as* his companion, *and, indeed, deserved it more*. He left a son of a singular character, and *who* behaved so ill that he was put in prison.

If he *do* but approve my endeavours, it will be an ample reward.

I hope you will do me the favour, to accept a copy of "A view of the manufactories in the West Riding of Yorkshire."

I *had* intended to *write* the letter, before he urged me to it; and, therefore, he has not all the merit of it.

All the power of ridicule, aided by the desertion of friends, and the diminution of his estate, *was* not able to shake his principles.

In his conduct *was* treachery, and in his words *were* faithless professions.

Though the measure *is* mysterious, it is worthy of attention.

Be solicitous to aid such deserving persons *as* appear to be destitute of friends.

Ignorance, or the want of light, *produces* sensuality, covetousness, and those violent contests with others about trifles, which *occasion* so much misery and *so many* crimes in the world.

He will one day reap the reward of his labour, if he *be* diligent and attentive. Till that period *come*, let him be contented and patient.

To the resolutions which we have *once*, upon due consideration, adopted as rules of conduct, let us *firmly* adhere.

He has little more of the great man *than* the title.

Though he *were* my superior in knowledge, he would not *thence* have a right to impose his sentiments.

That picture of the *emperor* is a very exact resemblance of him.

How happy are the virtuous, who can rest *under* the protection of *that* powerful arm, *which* made the earth and the heavens!

Prosperity and adversity may be *equally* improved: both the one and the other *proceed* from the same author.

He acted *conformably* to his instructions, and cannot *justly* be censured.

The orators did not forget to enlarge on so popular a subject.

The language of Divine Providence to *every* human agent, is, "Hitherto shalt thou come, and no farther."

Idle persons imagine, *that how* deficient *soever* they *may be* in point of duty, they *at least* consult their own satisfaction.

Good as the cause is, it is one from which numbers *have* deserted.

The man is prudent *who* speaks little.

SECTION IV.

Exercises, p. 109.

EVERY thing that we here enjoy, *changes, decays,* and *comes* to an end. All *floats* on the surface of *that* river, which, *with swift current*, is running towards a boundless ocean.

The winter has not been *so* severe as we expected it to be. Or—*expected it would be.*

Temperance, more than medicines, *is* the proper means of curing many diseases.

They understand the practical part better than *he does*; but he is much better acquainted with the theory than *they are.*

When we have once drawn the line *with* intelligence and precision, between duty and sin, *that* line we ought on no occasion to transgress.

They who are distinguished by extraordinary talents, have extraordinary duties to perform.

No person could speak *more strongly* on this subject, or behave *more nobly*, than our young advocate for the cause of toleration.

His conduct was so provoking, that many will condemn him, and few will pity him.

The *people's* happiness is the *statesman's* honour.

We are in a perilous situation. On *the* one side, and *on* the other, dangers meet us; and *either* extreme *will* be pernicious to virtue.

Several pictures of the Sardinian *king's* were transmitted to France. Or—*Several of the Sardinian king's pictures, &c.* Or—*Several pictures belonging to the king of Sardinia, &c.*

When I last saw him, he *was* grown considerably.

If we consult *either* the improvement of *the* mind, or the health of *the* body, it is well known *that* exercise is the great instrument *of* promoting both.

If it were *they* who acted so ungratefully, they are doubly in fault. Or—*If they acted, &c.*

Whether virtue *promote* our interest or *not*, we must adhere to her dictates.

We should be studious to avoid too much indulgence, as well as *too much* restraint, in our management of children.

No human happiness is so complete, as *not to* contain some imperfection. Or—*as to contain no imperfection.*

His father cannot hope for this success, unless his son *give* better proofs of genius, or *apply* himself with indefatigable labour.

The house framed a remonstrance, *in which* they spoke with great freedom of the king's prerogative.

The conduct which has been mentioned, is one of those artifices, which *most easily seduce* men under *the* appearance of benevolence.

This is the person *to whom* we are so much obliged, and *whom* we expected to *see*, when the favour was conferred.

He is a person of great property; but *he* does not possess the esteem of his neighbours.

They were solicitous to ingratiate *themselves* with those *whom* it was dishonourable to favour.

The great diversity which takes place among men, is not owing to a distinction that nature *has* made in their original powers, *so* much as to the superior diligence, with which some have improved *these* powers beyond others.

While we are unoccupied *by* what is good, evil is *continually* at hand.

There is not a creature that moves, nor a vegetable that grows, but *which*, when minutely examined, *furnishes* materials *for* pious admiration.

What can be the reason of the *committee's* having delayed this business? Or—*What can be the committee's reason for having delayed this business?*

I know not whether Charles was the author; but I understood it to be *him*.

A good and well-cultivated mind is *greatly* preferable to rank or riches.

When charity to the poor is governed by knowledge and prudence, *every one admits* it to be a virtue.

His greatest concern and highest enjoyment, *was* to be approved in the sight of his Creator.

Let us not set our hearts on *so* mutable, *so* unsatisfying a world.

SECTION V.

Exercises, p. 111.

WHEN we see bad men honoured and prosperous in the world, it is some discouragement to virtue.

The furniture was all purchased at Wentworth's the *joiner*.

Every member of the body, every bone, joint, and muscle, *lies* exposed to many disorders; and the great-

est prudence or precaution, or the deepest skill of the physician, *is* not sufficient to prevent them.

It is *rightly* said, that though faith *justifies* us, yet works must justify our faith.

If an academy *be* established for the cultivation of our language, let *the members of it* stop the license of translators; whose idleness and ignorance, if *they* be suffered to proceed, will reduce us to babble a dialect of French.

It is of great consequence that a teacher *should* firmly believe both the truth and *the* importance of those principles which he inculcates *on* others; and *not only that he should* speculatively believe them, but *have* a lively and serious feeling of them.

It is not the uttering, or the hearing of certain words that *constitutes* the worship of the Almighty. It is the heart that praises or prays. If the heart *accompanies* not the words that are spoken, we offer *the* sacrifice of fools.

Neither flatter *nor* condemn the rich or the great.

He has travelled much, and passed through many stormy seas, and *over extensive tracts of land*.

You must be sensible that there is, and can be no other person *than myself*, who could give the information desired. Or—*no person but myself, &c.*

To be patient, resigned, and thankful, under afflictions and disappointments, *demonstrates* genuine piety.

Alvarez was a man of corrupt principles, and detestable conduct; and, what is still worse, *he* gloried in his shame.

As soon as the sense of a Supreme Being is lost, the great check is taken off, which *keeps* under restraint the passions of men. Mean desires *and* low pleasures, *take* place of the greater and nobler sentiments which reason and religion *inspire*.

We should be careful not to follow the example of many persons, *who* censure the opinions, manners, and customs of others, merely because they are foreign to *them*.

Steady application, as well as genius and abilities, is necessary to produce eminence.

There *are*, in that seminary, several students *who* are considerably skilled in mathematical knowledge.

If Providence *clothes* the grass of the field, and shelters and adorns the flowers that every where *grow* wild amongst it, will he not *much more* clothe and protect his servants and children?

We are too often hurried *by* the violence of passion, or *ensnared* by the allurements of pleasure.

High hopes, and florid views, *are* great *enemies* to tranquillity.

Year after year *steals* something from us; till the decaying fabric *totter* of itself, and *crumble* at length into dust. Or—*shall totter*, &c.

I *had* intended to *finish* the letter before the bearer called; that he might not *be* detained; but I was prevented by company.

George is the most learned and accomplished of all the students that belong to the seminary.

This excellent and well-written treatise, with others that might be mentioned, *was* the foundation of his love of study.

There can be no doubt, that the pleasures of the mind excel those of sense.

SECTION VI.

Exercises, p. 113.

MANY would *gladly* exchange their honours, beauty, and riches, for that more quiet and *humble* station *with* which you are now dissatisfied.

H

Though the scene was a very affecting one, Louis showed little emotion on the occasion.

The climate of England is not so pleasant as *that* of France, Spain, or Italy.

Much of the good and evil that *happen* to us in this world, is owing to apparently undesigned and fortuitous events; but it is the Supreme Being *who* secretly directs and regulates all things.

To despise others on account of their poverty, or to value ourselves for our wealth, is a *disposition* highly culpable.

This task was the *more easily* performed, from the cheerfulness with which he engaged in it.

She lamented the unhappy fate of Lucretia, *whose* name seemed to her another *word* for chastity.

He has not yet cast off all regard for decency; and this is the most *that* can be advanced in his favour.

The *girls'* school was *formerly* better conducted than the *boys'*. Or—*than that of the boys*.

The loss of his much-loved friend, or *the disappointments he has met with*, have occasioned *the* total derangement of his mental powers.

The concourse of people *was* so great, that we passed *with difficulty*.

All the women, children, and treasure, *that* remained in the city, fell under the victor's power.

They have already made great progress in their studies; and, if attention and diligence *continue*, *they* will soon fulfil the expectations of their friends.

His propensity to this vice, against every principle of interest and honour, is *amazing*.

This kind of *vice*, though it *inhabits* the upper circles of life, is not less pernicious, than *that which* we meet with amongst the lowest of men.

He acted *agreeably* to the dictates of prudence, though he *was* in a situation *exceedingly* delicate.

If I had known the distress of my friend, it would *have been* my duty, and it certainly would have given me pleasure, to *have relieved* him.

They admired *the candour and uprightness* of the countryman, as they called him.

The set of *new* curtains did not correspond to the pair of *old* blinds.

The tutor commends him for being more studious than any other *pupil* of the school. Or—*for being the most studious pupil of the school.*

Two principles in human nature reign;
Self-love to urge, and reason to restrain:
Nor *this* a good, nor *that* a bad we call;
Each works its end, to move or govern all.

Temperance and exercise, *how little soever* they may be regarded, are the best means of preserving health.

He has greatly blessed me; yes, even *me*, who, loaded with kindness, *have* not been sufficiently grateful.

No persons feel *so much* the distresses of others, as *they who* have experienced distress themselves.

SECTION VII.

Exercises, p. 115.

DISGRACE not your station, by that grossness of sensuality, that levity of dissipation, or that insolence of rank, which *bespeaks* a little mind.

A circle, a square, a triangle, or a hexagon, *pleases* the eye by *its* regularity, as a beautiful *figure*.

His conduct was equally unjust *and* dishonourable. Or—*was as unjust as it was dishonourable.*

Though, at first, he *began* to defend himself, yet;

when the proofs appeared against him, he *durst* not any longer contend.

Many persons will not believe *that* they are *influenced by* prejudices. Or—*Many persons believe that they are free from prejudices.*

The pleasure or pain of one passion, *differs* from *that* of another.

The court of Spain, *which* gave the order, *was* not aware of the consequence.

If the acquisitions *which* he has made, and *which* have qualified him to be a useful member of society, should *be* misapplied, he will be highly culpable.

There was much *spoken* and *written* on each side of the question; but I have *chosen* to suspend my decision.

Were there no bad men in the world, *to* vex and distress the good, *the good* might appear in the light of harmless innocence; but *they* could have no opportunity *of* displaying fidelity, magnanimity, patience, and fortitude.

The most ignorant and savage tribes of men, when they look round on the earth and the heavens, could not avoid ascribing their origin to some invisible, designing cause, and *feeling* a propensity to adore their Creator.

Let us not forget, that something more than gentleness and modesty, than complacency of temper and affability of manners, *is* requisite to form a worthy man, or a true Christian.

One of the first, and the most common *extremes* in moral conduct, is *that of* placing all virtue *either* in justice, *on the one hand*, or in generosity *on the other*.

It is an inflexible regard to principle, which has ever marked the characters of *those* who *have* eminently *distinguished* themselves in public life; who *have* patron-

ised the cause of justice against powerful oppressors; *who*, in critical times, have supported the falling rights and liberties of men; and *have* reflected honour on their nation and country,

When it is with regard to trifles, that diversity or contrariety of opinions *shows itself*, it is childish in the last degree, if this *become* the ground of estranged affection. When, from such a cause, there *arises* any breach of friendship, human weakness is discovered in a mortifying light. In matters of serious moment, the sentiments of the best and worthiest *may* vary from *those* of their friends, according as their lines of life diverge, or as their temper and habits of thought *present* objects under different points of view. But *by* candid and liberal minds, unity of affection *will* still be preserved.

Desires and wishes are the first *springs* of action. When they become exorbitant, the whole character is *likely* to be tainted. If we suffer our *fancy* to create to *itself*, worlds of ideal happiness; if we feed our imagination with plans of opulence and splendour; if we fix to our wishes certain stages of high advancement, or certain degrees of uncommon reputation, as the sole *stations* of felicity; the assured consequence *will* be, that we *shall* become unhappy *in* our present state; unfit for acting the part, and discharging the duties that belong to it; we shall discompose the peace and order of our minds, and shall foment many hurtful passions.

SECTION VIII.

Exercises, p. 117.

REASON is the glory of human nature, and one of the *chief* distinctions by which we are raised above the brutes. By means of this quality, Copernicus has dis-

covered, that the sun is the centre of the system, of *which* the earth *is* a planet; Galileo, the laws of *falling* bodies; Kepler, the elliptical form of the *planetary* orbits; Hooke, the law of gravitation; Newton *has* extended that law to all nature; and Phillips, in our own time, has proved, that the same law *is* caused by motion, that bodies fall to the earth owing to *their* twofold motion, and that *the* planets revolve, owing to the revolution of the sun round the common centre.

That man *who* would *wantonly* torture or destroy a helpless and unoffending animal, would torture or destroy his fellow-creature without remorse, if he was *not* restrained by law. Cruelty *towards* the brute creation *is always* the sign of a bad heart; and ought, *therefore*, to be avoided by those *who* desire to be loved and respected.

The liberty of the press, in its proper sense, *does not* consist in *an* unbridled license to defame private characters, or to attack individuals *with* regard to vices or follies, *which* a writer *may* choose to assert *that* they possess; but in the power of *freely* discussing principles important to mankind, and of animadverting, without responsibility, upon the public measures of public men.

Whenever we hear slander or *censure propagated against* any one, we should *diligently* inquire into the motives of the propagator. We should ascertain whether he *himself* is worthy to become the accuser of another. *In short*, suspicion should always be attached to the accusations of others, and they should *never* be believed till after the *most diligent* inquiry.

The first and *most important* of human occupations, *is* agriculture. The soil *affords* the *greater* part of the *necessaries* and conveniences of life, as well as *the* materials for manufactures, arts, and sciences. A large

tract of wilderness *is required* for the scanty subsistence of a small nation of hunters, *who do not* cultivate the land; and *who*, being obliged to seek support individually, long *remain* rude and unpolished, and *are* furnished with few ideas, and *still* fewer arts. But when they *begin* to till the ground, they *soon* feel new wants; and the search after *the* means of satisfying these, leads to an increase of knowledge, and the discovery of arts *never* thought of before. Manufactures and trade, *therefore*, *soon follow*; laws *are* made for the preservation of property, of peace, and good order; and in proportion to the vigour and extent of cultivation, the people *advance* in population, civilization, and *the* arts, until *they* obtain the *necessaries*, the *conveniences*, and *even the elegancies* of social life.

SECTION IX.

Exercises, p. 119.

OF THE PERSONAL ECONOMY OF MAN.

THE body of man is a most curious frame, composed of brain, nerves, vessels of blood, and other juices, of organs of sense, of nutrition, motion, and of other animal powers, connected and *interwoven* in a wonderful manner. The life and personal economy of man *are* carried on *by means* of the brain and nerves. The brain is an organ, so delicate in its texture, *that it eludes* the utmost diligence of the anatomist. It appears to be the *chief* seat of the mind, in *which* it becomes conscious of the perceptions of sense, and of *its* own intellectual operations. The nerves may be considered as small bundles of minute threads of brain, continued from the brain *to* every sensible part of the body, to be the instruments of mutual communication *between* the several parts and the brain. Some

of *these* nervous threads terminate in sensitive extremities, and *are* the immediate organs of sense and sensation: others *terminate* among the moving fibres, and *become* the immediate organs of motion. By this nervous system, the brain is connected with the world, is interested in its affairs, and is made to *partake* of its enjoyments and of its sufferings.

Man receives information of the things in the outward world, from the reports of *his* organs of sense. Vision is performed *through* the *medium* of the *differently* coloured rays of light, *which*, proceeding from the sun, candle, or other luminous body, with great velocity, and in *every* direction, are reflected from *every* point of visible objects, pass through the eye, and strike upon the sensitive extremities of the optic nerve. Hearing is performed through the intervention of the air, *which*, being agitated by the tremulous motion of sounding bodies, *enters* the ear. In smelling, the particles exhaled from odoriferous substances *are*, in breathing, drawn *with* the air into the nostrils. In touching and in tasting, the substance immediately examined is *to be* applied to the proper organ. In *each* of these cases, the impression made on the sensible extremities of the nerves, *is* conveyed along the nerves to the brain, and *causes* the perception of the objects seen, heard, smelled, touched, or tasted.

The death of one generation, together with the birth and succession of another, is the order established with respect to man, as well as other animals; and this common lot should teach us to respect the lives and *the* happiness of brutes. The body, being framed of perishable materials, *is* at all times liable to be put out of order by diseases arising in itself, as well as from causes that act *upon* it from without; and, if it escape or endure these diseases or accidents, it must

in time be *gradually* worn out merely by age. *Whenever* any cause affects the brain, the heart, or the lungs, *so as* to render *any* of them incapable of performing *its* proper *office*, the powers of life cease, an end is put to the intercourse *between* the soul and the body, and the man dies. *As* soon as the body is *totally* deprived of its union with the soul, it loses *its* beauty, and undergoes a putrefactive fermentation, in which it is gradually dissolved into *its* original elements.

PART IV.

PUNCTUATION.

CHAPTER I.

CONTAINING APPLICATIONS OF THE COMMA, DISPOSED
UNDER THE PARTICULAR RULES.

RULE I.

Grammar, p. 228. Exercises, p. 121.

THE tear of repentance brings its own relief.

Manhood is disgraced by the consequences of neglected youth.

Idleness is the great fomentor of all corruptions in the human heart.

It is honourable to be a friend to the unfortunate.

All finery is a sign of littleness.

Slovenliness and indelicacy of character commonly go hand in hand.

The friend of order has made half his way to virtue.

Too many of the pretended friendships of youth, are mere combinations in pleasure.

The indulgence of harsh dispositions, is the introduction to future misery.

The intermixture of evil in human society, serves to exercise the suffering graces and virtues of the good.

RULE II.

Grammar, p. 228. Exercises, p. 122.

Gentleness is, in truth, the great avenue to natural enjoyment.

Charity, like the sun, brightens all its objects.

The tutor, by instruction and discipline, lays the foundation of the pupil's future honour.

Trials, in this stage of being, are the lot of man.

No assumed behaviour can always hide the real character.

The best men often experience disappointments.

Advice should be seasonably administered.

RULE III.

Self-conceit, presumption, and obstinacy, blast the prospect of many a youth.

In our health, life, possessions, connexions, pleasures, there are causes of decay imperceptibly working.

Discomposed thoughts, agitated passions, and a ruffled temper, poison every pleasure of life.

Vicissitudes of good and evil, of trials and consolations, fill up the life of man.

Health and peace, a moderate fortune, and a few friends, sum up all the undoubted articles of temporal felicity.

We have no reason to complain of the lot of man, or of the world's mutability.

RULE IV.

An idle, trifling society, is near akin to such as is corrupting.

Conscious guilt renders us mean-spirited, timorous, and base.

An upright mind will never be at a loss to discern what is just and true, lovely, honest, and of good report.

The vicious man is often looking round him, with anxious and fearful circumspection.

True friendship will, at all times, avoid a careless or rough behaviour.

Time brings a gentle and powerful opiate to all misfortunes.

RULE V.

Grammar, p. 229. Exercises, p. 123.

The man of virtue and honour will be trusted, relied upon, and esteemed.

Deliberate slowly, execute promptly.

A true friend unbosoms freely, advises justly, assists readily, adventures boldly, takes all patiently, defends resolutely, and continues a friend unchangeably.

Sensuality contaminates the body, depresses the understanding, deadens the moral feelings of the heart, and degrades man from his rank in the creation.

Idleness brings forward and nourishes many bad passions.

We must stand or fall by our own conduct and character.

The man of order catches and arrests the hours as they fly.

The great business of life is, to be employed in doing justly, loving mercy, and walking humbly with our Creator.

RULE VI.

This unhappy person had often been seriously, affectionately admonished, but in vain.

To live soberly, righteously, and piously, comprehends the whole of our duty.

When thy friend is calumniated, openly and boldly espouse his cause.

Benefits should be long and gratefully remembered.

RULE VII.

Grammar, p. 230. Exercises, p. 194.

True gentleness is native feeling, heightened and improved by principle.

The path of piety and virtue, pursued with a firm and constant spirit, will assuredly lead to happiness.

Human affairs are in continual motion and fluctuation, altering their appearance every moment, and passing into some new forms.

What can be said to alarm those of their danger, who, intoxicated with pleasures, become giddy and insolent; who, flattered by the illusions of prosperity, make light of every serious admonition, which their friends, and the changes of the world, give them?

RULE VIII.

If, from any internal cause, a man's peace of mind be disturbed, in vain we load him with riches or honours.

Gentleness delights, above all things, to alleviate distress; and, if it cannot dry up the falling tear, to sooth at least the grieving heart.

Wherever Christianity prevails, it has discouraged, and, in some degree, abolished slavery.

We may rest assured that, by the steady pursuit of virtue, we shall obtain and enjoy it.

RULE IX.

Continue, my dear child, to make virtue thy principal study.

To you, my worthy benefactors, am I indebted, under Providence, for all I enjoy.

Canst thou expect, thou betrayer of innocence, to escape the hand of vengeance?

Come then, companion of my toils, let us take fresh courage, persevere, and hope to the end.

RULE X.

Grammar, p. 230. Exercises, p. 125.

Peace of mind being secured, we may smile at misfortunes.

Virtue abandoned, and conscience reproaching us, we become terrified with imaginary evils.

Charles having been deprived of the help of tutors, his studies became totally neglected.

To prevent further altercation, I submitted to the terms proposed.

To enjoy present pleasure, he sacrificed his future ease and reputation.

To say the least, they have betrayed great want of prudence.

RULE XI.

Hope, the balm of life, soothes us under every misfortune.

Content, the offspring of virtue, dwells both in retirement, and in the active scenes of life.

Confucius, the great Chinese philosopher, was eminently good, as well as wise.

The patriarch Joseph is an illustrious example of chastity, resignation, and filial affection.

RULE XII.

Nothing is so opposite to the true enjoyment of life, as the relaxed and feeble state of an indolent mind.

The more a man speaks of himself, the less he likes to hear another talked of.

Nothing more strongly inculcates resignation, than the experience of our own inability to guide ourselves.

The friendships of the world can subsist no longer than interest cements them.

Expect no more from the world than it is able to afford you.

RULE XIII.

Grammar, p. 230. Exercises, p. 123.

He who is a stranger to industry, may possess, but he cannot enjoy.

Contrition; though it may melt, ought not to sink or overpower the heart of a Christian.

The goods of this world were given to man for his occasional refreshment, not for his chief felicity.

It is the province of superiors to direct, of inferiors to obey; of the learned, to be instructive, of the ignorant, to be docile; of the old, to be communicative, of the young, to be attentive and diligent.

Though unavoidable calamities make a part, yet they make not the chief part, of the vexations and sorrows that distress human life.

An inquisitive and meddling spirit often interrupts the good order, and breaks the peace of society.

RULE XIV.

Vice is not of such a nature, that we can say to it, "Hitherto shalt thou come, and no further."

One of the noblest of the Christian virtues, is, "to love our enemies."

Many too confidently say to themselves, "My mountain stands strong, and it shall never be removed."

We are strictly enjoined, "not to follow a multitude to do evil."

RULE XV.

Grammar, p. 231. Exercises, p. 126.

The gentle mind is like the smooth stream, which reflects every object in its just proportion, and in its fairest colours.

Beware of those rash and dangerous connexions, which may afterwards load you with dishonour.

Blind must that man be, who discerns not the most striking marks of a Divine government, exercised over the world.

It is labour only which gives the relish to pleasure.

In that unaffected civility which springs from a gentle mind, there is an incomparable charm.

They who raise envy, will easily incur censure.

Many of the evils which occasion our complaints of the world, are wholly imaginary.

He who is good before invisible witnesses, is eminently so before the visible.

His conduct, so disinterested and generous, was universally approved.

RULE XVI.

The fumes which arise from a heart boiling with violent passions, never fail to darken and trouble the understanding.

If we delay till to-morrow what ought to be done to-day, we overcharge the morrow with a burden which belongs not to it.

By whatever means we may at first attract the attention, we can hold the esteem, and secure the hearts of others, only by amiable dispositions, and the accomplishments of the mind.

If the mind sow not corn, it will plant thistles.

One day is sufficient to scatter our prosperity, and bring it to nought.

Graceful in youth are the tears of sympathy, and the heart that melts at the tale of wo.

The ever-active and restless power of thought, if not employed about what is good, will naturally and unavoidably engender evil.

He who formed the heart certainly knows what passes within it.

To be humble and modest in opinion, to be vigilant and attentive in conduct, to distrust fair appearances, and to restrain rash desires, are instructions which the darkness of our present state should strongly inculcate.

RULE XVII.

Grammar, p. 231. Exercises, p. 128.

The greatest misery is, to be condemned by our own hearts.

The greatest misery that we can endure, is, to be condemned by our own hearts.

Charles's highest enjoyment was, to relieve the distressed, and to do good.

The highest enjoyment that Charles ever experienced, was, to relieve the distressed, and to do good.

RULE XVIII.

If opulence increases our gratifications, it increases, in the same proportion, our desires and demands.

He whose wishes respecting the possessions of this world, are the most reasonable and bounded, is likely to lead the safest, and, for that reason, the most desirable life.

By aspiring too high, we frequently miss the happiness, which, by a less ambitious aim, we might have gained.

By proper management, we prolong our time: we live more in a few years, than others do in many.

In your most secret actions, suppose that you have all the world for witnesses.

In youth, the habits of industry are most easily acquired.

What is the right path, few take the trouble of inquiring.

RULE XIX.

Grammar, p. 232. Exercises, p. 128.

Providence never intended, that any state here should be either completely happy, or entirely miserable.

As a companion, he was severe and satirical; as a friend, captious and dangerous; in his domestic sphere, harsh, jealous, and irascible.

If the Spring put forth no blossoms, in Summer there will be no beauty, and in Autumn, no fruit. So, if youth be trifled away without improvement, manhood will be contemptible, and old age, miserable.

RULE XX.

Be assured, then, that order, frugality, and economy, are the necessary supports of every personal and private virtue.

I proceed, secondly, to point out the proper state of our temper, with respect to one another.

Here, every thing is in stir and fluctuation; there, all is serene, steady, and orderly.

I shall make some observations, first, on the external, and next, on the internal, condition of man.

Sometimes, timidity and false shame prevent our opposing vicious customs; frequently, expectation and interest impel us strongly to comply.

CHAPTER II.

CONTAINING INSERTIONS OF THE SEMICOLON AND COMMA.

Grammar, p. 232. Exercises, p. 129.

THAT darkness of character, where we can see no heart; those foldings of art, through which no native affection is allowed to penetrate; present an object, unamiable in every season of life, but particularly odious in youth.

To give an early preference to honour above gain, when they stand in competition; to despise every advantage which cannot be attained without dishonest arts; to brook no meanness, and to stoop to no dissimulation; are the indications of a great mind, the presages of future eminence and usefulness in life.

As there is a worldly happiness, which God perceives to be no other than disguised misery; as there are worldly honours, which, in his estimation, are reproach; so there is a worldly wisdom, which, in his sight, is foolishness.

The passions are the chief destroyers of our peace; the storms and tempests of the moral world.

Heaven is the region of gentleness and friendship; hell, of fierceness and animosity.

The path of truth is a plain and a safe path; that of falsehood is a perplexing maze.

Modesty is one of the chief ornaments of youth; and it has ever been esteemed a presage of rising merit.

Life, with a swift, though insensible course, glides away; and, like a river which undermines its banks, gradually impairs our state.

The violent spirit, like troubled waters, renders back the images of things distorted and broken; and communicates to them all that disordered motion, which arises solely from its own agitation.

Levity is frequently the forced production of folly or vice; cheerfulness is the natural offspring of wisdom and virtue only.

Persons who live according to order, may be compared to the celestial bodies, which move in regular courses, and by stated laws; whose influence is beneficent; whose operations are quiet and tranquil.

CHAPTER III.

CONTAINING APPLICATIONS OF THE COLON, &c.

Grammar, p. 233. Exercises, p. 131.

THE three great enemies to tranquillity, are vice, superstition, and idleness: vice, which poisons and disturbs the mind with bad passions; superstition, which fills it with imaginary terrors; idleness, which loads it with tediousness and disgust.

To sail on the tranquil surface of an unruffled lake, and to steer a safe course through a troubled and stormy ocean, require different talents: and, alas! human life oftener resembles the stormy ocean, than the unruffled lake.

When we look forward to the year which is beginning, what do we behold there? All, my brethren, is a blank to our view: a dark unknown presents itself.

Happy would the poor man think himself, if he could

enter on all the treasures of the rich : and happy for a short time he might be : but before he had long contemplated and admired his state, his possessions would seem to lessen, and his cares would grow.

By doing, or at least endeavouring to do, our duty to God and man ; by acquiring an humble trust in the mercy and favour of God, through Jesus Christ ; by cultivating our minds, and properly employing our time and thoughts ; by governing our passions and our temper ; by correcting all unreasonable expectations from the world, and from men ; and, in the midst of worldly business, habituating ourselves to calm retreat and serious recollection : by such means as these, it may be hoped, that, through the Divine blessing, our days shall flow in a stream as unruffled as the human state admits.

A metaphor is a comparison, expressed in an abridged form, but without any of the words that denote comparison : as, "To the upright there ariseth light in darkness."

All our conduct towards men, should be influenced by this important precept: "Do unto others, as you would that others should do unto you."

Philip III. king of Spain, when he drew near the end of his days, seriously reflecting on his past life, and greatly affected with the remembrance of his mispent time, expressed his deep regret in these terms: "Ah! how happy would it have been for me, had I spent, in retirement, these twenty-three years, that I have possessed my kingdom!"

Often is the smile of gaiety assumed, whilst the heart aches within : though folly may laugh, guilt will sting.

There is no mortal truly wise and restless at once : wisdom is the repose of minds.

CHAPTER IV.

CONTAINING INSERTIONS OF THE PERIOD, &c.

Grammar, p. 234. Exercises, p. 132.

THE absence of evil is a real good. Peace, quiet, exemption from pain, should be a continual feast.

Worldly happiness ever tends to destroy itself, by corrupting the heart. It fosters the loose and the violent passions. It engenders noxious habits; and taints the mind with false delicacy, which makes it feel a thousand unreal evils.

Feeding the hungry, clothing the naked, comforting the afflicted, yield more pleasure than we receive from those actions which respect only ourselves. Benevolence may, in this view, be termed the most refined self-love.

The resources of virtue remain entire, when the days of trouble come. They remain with us in sickness, as in health; in poverty, as in the midst of riches; in our dark and solitary hours, no less than when surrounded with friends and cheerful society. The mind of a good man is a kingdom to him, and he can always enjoy it.

We ruin the happiness of life, when we attempt to raise it too high. A tolerable and comfortable state, is all that we can propose to ourselves on earth. Peace and contentment, not bliss, nor transport, are the full portion of man. Perfect joy is reserved for heaven.

If we look around us, we shall perceive that the whole universe is full of active powers. Action is indeed the genius of nature. By motion and exertion, the system of being is preserved in vigour. By its

different parts always acting in subordination one to another, the perfection of the whole is carried on. The heavenly bodies perpetually revolve. Day and night incessantly repeat their appointed course. Continual operations are going on in the earth, and in the waters. Nothing stands still.

Constantine the Great was advanced to the sole dominion of the Roman World, A.D. 325; and soon after openly professed the Christian faith.

The letter concludes with this remarkable postscript: "P.S. Though I am innocent of the charge, and have been bitterly persecuted, yet I cordially forgive my enemies and persecutors."

The last edition of that valuable work, was carefully compared with the original MS.

CHAPTER V.

CONTAINING APPLICATIONS OF THE DASH; OF THE NOTES OF INTERROGATION AND EXCLAMATION; AND OF THE PARENTHETICAL CHARACTERS.

Grammar, p. 234. Exercises, p. 134.

BEAUTY and strength, combined with virtue and piety,—how lovely in the sight of men! how pleasing to Heaven! peculiarly pleasing, because, with every temptation to deviate, they voluntarily walk in the path of duty.

Something there is more needful than expense;
And something previous e'en to taste;—'tis sense.

"I'll live to-morrow," will a wise man say?
To-morrow is too late:—then live to-day.

Gripos has long been ardently endeavouring to fill his chest: and, lo! it is now full. Is he happy? and does he use it? Does he gratefully think of the Giver of all good things? Does he distribute to the poor? Alas! these interests have no place in his breast.

What is there in all the pomp of the world, the enjoyments of luxury, the gratification of passion, comparable to the tranquil delight of a good conscience?

To lie down on the pillow, after a day spent in temperance, in beneficence, and in piety, how sweet is it!

We wait till to-morrow to be happy: alas! why not to-day? Shall we be younger? Are we sure we shall be healthier? Will our passions become feebler, and our love of the world less?

What shadow can be more vain than the life of a great part of mankind? Of all that eager and bustling crowd which we behold on earth, how few discover the path of true happiness! How few can we find, whose activity has not been misemployed, and whose course terminates not in confessions of disappointment!

On the one hand, are the Divine approbation, and immortal honour; on the other, (remember and beware,) are the stings of conscience, and endless infamy.

As, in riper years, all unseasonable returns to the levity of youth ought to be avoided, (an admonition which equally belongs to both the sexes,) still more are we to guard against those intemperate indulgences of pleasure, to which the young are unhappily prone.

The bliss of man, (could pride that blessing find,)
Is not to act or think beyond mankind.

Or why so long (in life if long can be)
Lent Heaven a parent to the poor and me?

CHAPTER VI.

CORRECTIONS OF THE PROMISCUOUS INSTANCES OF DEFECTIVE PUNCTUATION.

SECTION I.

EXAMPLES IN PROSE.

Exercises, p. 135.

WHEN Socrates was asked, what man approached the nearest to perfect happiness, he answered: "That man who has the fewest wants."

She who studies her glass, neglects her heart.

Between passion and lying, there is not a finger's breadth.

The freer we feel ourselves in the presence of others, the more free are they: he who is free, makes free.

Addison has remarked, with equal piety and truth, "that the creation is a perpetual feast to the mind of a good man."

He who shuts out all evasion when he promises, loves truth.

The laurels of the warrior are dyed in blood, and bedewed with the tears of the widow and the orphan.

Between fame and true honour, a distinction is to be made. The former is a loud and noisy applause: the latter, a more silent and internal homage. Fame floats on the breath of the multitude: honour rests on the judgment of the thinking. Fame may give praise, while it withholds esteem: true honour implies esteem mingled with respect. The one regards particular distinguished talents: the other looks up to the whole character.

There is a certain species of religion, (if we can give it that name,) which is placed wholly in speculation and belief; in the regularity of external homage; or in fiery zeal about contested opinions.

Xenophanes, who was reproached with being timorous, because he would not venture his money in a game at dice, made this manly and sensible reply: "I confess I am exceedingly timorous; for I dare not commit an evil action."

He loves nobly, (I speak of friendship,) who is not jealous, when he has partners of love.

Our happiness consists in the pursuit, much more than in the attainment, of any temporal good.

Let me repeat it;—he only is great who has the habits of greatness.

Prosopopœia, or personification; is a rhetorical figure, by which we attribute life and action to inanimate objects: as, "The ground thirsts for rain;" "The earth smiles with plenty."

The proper and rational conduct of men, with regard to futurity, is regulated by two considerations: first, that much of what it contains, must remain to us absolutely unknown; next, that there are also some events in it, which may be certainly known and foreseen.

The gardens of the world produce only deciduous flowers. Perennial ones must be sought in the delightful regions above. Roses without thorns are the growth of paradise alone.

How many rules and maxims of life might be spared, could we fix a principle of virtue within; and inscribe the living sentiment of the love of God in the affections! He who loves righteousness, is master of all the distinctions in morality.

He who, from the benignity of his nature, erected

this world for the abode of men; he who furnished it so richly for our accommodation, and stored it with so much beauty for our entertainment; he who, since first we entered into life, hath followed us with such a variety of mercies: this amiable and beneficent Being surely can have no pleasure in our disappointment and distress. He knows our frame; he remembers we are dust; and looks to frail man, we are assured, with such pity as a father beareth to his children.

One of the first lessons, both of religion and of wisdom, is, to moderate our expectations and hopes; and not to set forth on the voyage of life, like men who expect to be always carried forward with a favourable gale. Let us be satisfied, if the path we tread be easy and smooth, though it be not strewn with flowers.

Providence never intended, that the art of living happily in this world, should depend on that deep penetration, that acute sagacity, and those refinements of thought, which few possess. It has dealt more graciously with us; and made happiness depend on uprightness of intention, much more than on extent of capacity.

Most of our passions flatter us in their rise. But their beginnings are treacherous; their growth is imperceptible; and the evils which they carry in their train, lie concealed, until their dominion is established. What Solomon says of one of them, holds true of them all, "that their beginning is as when one letteth out water." It issues from a small chink, which once might have been easily stopped; but, being neglected, it is soon widened by the stream; till the bank is at last totally thrown down, and the flood is at liberty to deluge the whole plain.

Prosperity debilitates, instead of strengthening the mind. Its most common effect is, to create an extreme

sensibility to the slightest wound. It fomented impatient desires; and raised expectations which no success can satisfy. It fosters a false delicacy, which sickens in the midst of indulgence. By repeated gratification, it blunts the feelings of men to what is pleasing; and leaves them unhappily acute to whatever is uneasy. Hence, the gale which another would scarcely feel, is, to the prosperous, a rude tempest. Hence, the rose-leaf doubled below them on the couch, as it is told of the effeminate Sybarite, breaks their rest. Hence, the disrespect shown by Mordecai, preyed with such violence on the heart of Haman;

Anxiety is the poison of human life. It is the parent of many sins, and of more miseries. In a world where every thing is so doubtful; where we may succeed in our wish, and be miserable; where we may be disappointed, and be blessed in the disappointment; what mean this restless stir and commotion of mind? Can our solicitude alter the course, or unravel the intricacy, of human events? Can our curiosity pierce through the cloud, which the Supreme Being hath made impenetrable to mortal eye?

No situation is so remote, and no station so unfavourable, as to preclude access to the happiness of a future state. A road is opened by the Divine Spirit to those blissful habitations; from all corners of the earth, and from all conditions of human life; from the peopled city, and from the solitary desert; from the cottages of the poor, and from the palaces of kings; from the dwellings of ignorance and simplicity, and from the regions of science and improvement.

The scenes which present themselves, at our entering upon the world, are commonly flattering. Whatever they be in themselves, the lively spirits of the young gild every opening prospect. The field of hope

appears to stretch wide before them. Pleasure seems to put forth its blossoms on every side. Impelled by desire, forward they rush with inconsiderate ardour; prompt to decide, and to choose; averse to hesitate, or to inquire; credulous, because untaught by experience; rash, because unacquainted with danger; headstrong, because unsubdued by disappointment. Hence arise the perils to which they are exposed; and which, too often, from want of attention to faithful admonition, precipitate them into ruin irretrievable.

By the unhappy excesses of irregular pleasure in youth, how many amiable dispositions are corrupted or destroyed! How many rising capacities and powers are suppressed! How many flattering hopes of parents and friends are totally extinguished! Who but must drop a tear over human nature, when he beholds that morning which arose so bright, overcast with such untimely darkness; that sweetness of temper which once engaged many hearts, that modesty which was so prepossessing, those abilities which promised extensive usefulness, all sacrificed at the shrine of low sensuality: and one who was formed for passing through life, in the midst of public esteem, cut off by his vices at the beginning of his course; or sunk, for the whole of it, into insignificance and contempt? These, O sinful Pleasure! are thy trophies. It is thus, that, co-operating with the foe of God and man, thou degrades human honour, and blastest the opening prospects of human felicity.

SECTION II.

EXAMPLES IN POETRY.

Exercises, p. 148.

Where thy true treasure? Gold says, "Not in me:"
And, "Not in me," the Di'mond. Gold is poor.

The scenes of business tell us—what are men;
The scenes of pleasure—what is all beside.

Wo then apart, (if wo apart can be
From mortal man,) and fortune at our nod,
The gay, rich, great, triumphant, and august,
What are they? The most happy (strange to say!)
Convince me most of human misery.

All this dread order break—for whom? for thee?
Vile worm!—O madness! pride! impiety!

Man, like the generous vine, supported lives;
The strength he gains, is from the embrace he gives.

Know, Nature's children all divide her care:
The fur that warms a monarch, warm'd a bear.
While man exclaims, "See all things for my use!"
"See man for mine," replies a pamper'd goose.
And just as short of reason he must fall,
Who thinks all made for one, not one for all,

The Almighty, from his throne, on earth surveys
Nought greater than an honest, humble heart:
An humble heart his residence pronounc'd,
His second seat.

Bliss there is none, but unprecarious bliss.
That is the gem; sell all and purchase that.
Why go a begging to contingencies,
Not gain'd with ease, nor safely lov'd, if gain'd?

There is a time, when toil must be prefer'd,
Or joy, by mistim'd fondness, is undone,
A man of pleasure is a man of pains.

Thus nature gives us (let it check our pride),
The virtue nearest to our vice allied,

See the sole bliss Heaven could on all bestow!
Which who but feels can taste, but thinks can know:
Yet poor with fortune, and with learning blind,
The bad must miss; the good untaught will find.

Whatever is, is right.—This world, 'tis true,
Was made for Cæsar,—but for Titus too.
And which more bless'd? who chain'd his country, say,
Or he whose virtue sigh'd to lose a day?

The first sure symptom of a mind in health,
Is rest of heart, and pleasure felt at home.

True happiness resides in things unseen.
No smiles of fortune ever bless the bad;
Nor can her frowns rob innocence of joy.

Oh the dark days of vanity! while here,
How tasteless! and how terrible, when gone!
Gone? they ne'er go: when past, they haunt us still,

Father of light and life! Thou good supreme!
Oh teach me what is good! Teach me thyself!
Save me from folly, vanity, and vice,
From every low pursuit; and feed my soul
With knowledge, conscious peace, and virtue pure,
Sacred, substantial, never-fading bliss!

If I am right, thy grace impart,
Still in the right to stay:
If I am wrong, oh teach my heart
To find that better way.

Save me alike from foolish pride,
Or impious discontent,
At aught thy wisdom has denied,
Or aught thy goodness lent.

Oh lost to virtue, lost to manly thought,
 Lost to the noble sallies of the soul,
 Who think it solitude to be alone!
 Communion sweet, communion large and high,
 Our reason, guardian angel, and our God.
 Then nearest these, when others most remote;
 And all, ere long, shall be remote, but these.

BENEVOLENCE.

GOD loves from whole to parts; but human soul
 Must rise from individual to the whole.
 Self-love but serves the virtuous mind to wake,
 As the small pebble stirs the peaceful lake:
 The centre mov'd, a circle straight succeeds;
 Another still, and still another spreads.
 Friend, parent, neighbour, first it will embrace;
 His country next; and next, all human race:
 Wide, and more wide the o'erflowings of the mind,
 Take every creature in, of every kind.
 Earth smiles around with boundless bounty blest;
 And Heaven beholds its image in his breast.

HAPPINESS.

KNOW then this truth, (enough for man to know,)
 "Virtue alone is happiness below;"
 The only point where human bliss stands still,
 And tastes the good without the fall to ill;
 Where only merit constant pay receives;
 Is blest'd in what it takes, and what it gives.
 The joy unequall'd, if its end it gain;
 And if it lose, attended with no pain:
 Without anxiety, though e'er so blest'd;
 And but more relish'd as the more distress'd:
 The broadest mirth unfelt, the folly worn,
 Less pleasing far than virtue's very tears.
 Good, from each object; from each place acquir'd;
 For ever exercis'd, yet never tir'd;

Never elated while one man 's oppress'd;
 Never dejected while another 's bless'd;
 And where no wants, no wishes can remain;
 Since but to wish more virtue, is to gain.

GRATITUDE.

WHEN all thy mercies, O my God!
 My rising soul surveys,
 Transported with the view, I 'm lost
 In wonder, love, and praise.

Oh how shall words, with equal warmth,
 The gratitude declare,
 That glows within my ravish'd heart?
 But thou canst read it there.

Thy providence my life sustain'd,
 And all my wants redress'd,
 When in the silent womb I lay,
 And hung upon the breast.

To all my weak complaints and cries,
 Thy mercy lent an ear,
 Ere yet my feeble thoughts had learn'd
 To form themselves in prayer.

Unnumber'd comforts to my soul
 Thy tender care bestow'd,
 Before my infant heart conceiv'd
 From whom those comforts flow'd.

When, in the slippery paths of youth,
 With heedless steps, I ran;
 Thine arm, unseen, convey'd me safe,
 And led me up to man.

Through hidden dangers, evils, and death,
 It gently clear'd my way;
 And through the pleasing snare of vice,
 More to be fear'd than shewn.

When worn with sickness, oft hast thou
 With health renew'd thy face;
 And, when in sin and sorrow sunk,
 Reviv'd my soul with grace,

Thy bounteous hand, with worldly bliss,
 Has made my cup run o'er;
 And, in a kind and faithful friend,
 Has doubled all my store.

Ten thousand thousand precious gifts
 My daily thanks employ;
 Nor is the least, a cheerful heart,
 That tastes those gifts with joy.

Through every period of my life,
 Thy goodness I'll pursue;
 And, after death, in distant worlds,
 The glorious theme renew.

When nature fails, and day and night
 Divide thy works no more,
 My ever-grateful heart, O Lord!
 Thy mercy shall adore.

Through all eternity, to thee
 A joyful song I'll raise;
 For, oh! eternity's too short
 To utter all thy praise.

THE VOYAGE OF LIFE.

SELF-FLATTER'D, unexperienc'd, high in hope,
 When young, with sanguine cheer, and streamers gay,
 We cut our cable, launch into the world,
 And fondly dream each wind and star our friend,
 All in some darling enterprise embark'd.
 But where is he can fathom its event?
 Amid a multitude of artless hands,
 (Ruin's sure perquisite, her lawful prize.)

Some steer aright: but the black blast blows hard,
And puffs them wide of hope: With hearts of proof,
Full against wind and tide, *some* win their way;
And when strong effort has deserv'd the port,
And tugg'd it into view, 'tis won! 'tis lost!
Though strong their oar, still stronger is their fate;
They strike; and, while they triumph, they expire.
In stress of weather, *most, some* sink outright.
O'er them, and o'er their names, the billows close:
To-morrow knows not they were ever born.
Others, a short memorial leave behind,
Like a flag floating, when the bark 's engulf'd,
It floats a moment, and is seen no more:
One Cæsar lives; a thousand are forgot.
How *few*, favour'd by every element,
With swelling sails, make good the promis'd port;
With all their wishes freighted! Yet even these,
Freighted with all their wishes, soon complain.
Free from misfortune, not from nature free,
They still are men; and when is man secure?
As fatal *time*, as *storm*. The rush of years
Beats down their strength; their numberless escapes
In ruin end: and, now, their proud success
But plants new terrors on the victor's brow.
What pain, to quit the world just made their own!
Their nests so deeply down'd, and built so high!—
Too low they build, who build beneath the stars.

PART V.

PERSPICUITY AND ACCURACY.

First—with respect to Single Words and Phrases.

CHAPTER I.

CORRECTIONS OF THE ERRORS THAT RELATE TO PURITY.

Grammar, p. 240. Exercises, p. 146.

WE should be *daily* employed in doing good.

I am wearied with seeing so perverse a disposition.

I know not who has done this thing.

He is *in no wise* thy inferior; and, in this instance, is *not at all* to blame.

The assistance was welcome, and *seasonably* afforded.

For want of employment, he *wandered* idly about the fields.

We ought to live soberly, righteously, and *piously* in the world.

He was long indisposed, and at length died of *melancholy*.

That word follows the general rule, and takes the *penultimate* accent.

He was an *extraordinary* genius, and attracted much attention.

The fly, in its *infantile* state, lies all the winter enclosed in a ball.

He charged me with want of resolution; *but in this censure* he was greatly mistaken.

They have manifested great *candour* in all the transaction.

The *conformity* of the thought to *truth and nature* greatly recommended it.

The importance, as well as the *authenticity* of the books, has been clearly displayed.

It is difficult to discover the spirit and *design* of some laws.

The disposition which he exhibited, was both unnatural and *uncomfortable*.

His natural severity rendered him a very *unpopular* speaker.

The *inquietude* of his mind made his station and wealth far from being enviable.

I received the gift with pleasure; but I shall now *more gladly* resign it. Or—with greater pleasure resign it.

These are things of *the highest* importance to the growing age.

I am grieved with the view of so many blank leaves, in the book of my life.

I repent that I have so long walked in the paths of folly.

I think that I am not mistaken in an opinion, which I have so well considered.

They thought it an important subject; and the question was strenuously debated on *both sides*.

Thy speech *betrays* thee; for thou art a Galilean.

Let us not give too hasty credit to stories which may injure our neighbour: *perhaps* they are the offspring of calumny or misapprehension.

The gardens were void of simplicity and elegance; and exhibited much that was glaring and *whimsical*.

The only actions *upon* which we have always seen,

and still see, all of them intent, are such as tend to the destruction of one another.

Your character, which I, or any other writer, may now value himself *upon* drawing, will probably be dropped, on account of the antiquated style and manner *in which* it is described.

The memory of Lord Peter's injuries produced a degree of hatred and spite, which had a much greater share *in* inciting him, than any regard *for* his father's commands.

CHAPTER II.

CORRECTIONS OF THE ERRORS RELATING TO PROPRIETY.

SECTION I.

Grammar, p. 244. Exercises, p. 148.

I would as readily do it myself, as persuade another to do it.

Of the justness of his measures he convinced his opponent, by *the force* of argument.

He is not, *in any degree*, better than those *whom* he so liberally condemns.

He *insists* upon security, and will not liberate him till it be obtained.

The meaning of the phrase, as I *understand* it, is very different from the common acceptance.

The favourable moment should be embraced: for he does not *continue* long in one mind.

He exposed himself so much amongst the people, that he *was once or twice in danger of having his head broken*.

He was very dexterous in *penetrating* the views and designs of others.

If a little care were bestowed upon his education, he might be very useful amongst his neighbours.

He might have perceived, *by a transient view*, the difficulties to which his conduct exposed him.

If I *should* have a little leisure to-morrow, I intend to pay them a short visit.

This performance is *of the same value* as the other.

The scene was new, and he was seized with *wonder* at all he saw.

SECTION II.

Grammar, p. 245. Exercises, p. 149.

LET us consider the works of nature and of art, with proper attention.

He is engaged in a treatise on the interests of the soul and *of the* body.

Some productions of nature rise or *sink* in value, according as they more or less resemble those of art.

The Latin tongue *was never spoken*, in its purity, in this island.

For some centuries, there was a constant intercourse between France and England, by *reason of* the dominions *which* we possessed there, and the conquests *which* we made. Or—*occasioned by the dominions*, &c.

He is impressed with a true sense of *the importance* of that function, when chosen from a regard to the interests of piety and virtue.

The wise and *the* foolish, the virtuous and the vile, the learned and *the* ignorant, the temperate and *the* profligate, must often, like the wheat and *the* tares, be blended together.

SECTION III.

Grammar, p. 244. Exercises, p. 149.

AN eloquent speaker may give more *numerous*, but cannot give more *convincing* arguments, than this plain man offered. *One may give more, but cannot give stronger, &c.*

These persons possessed very moderate intellects, even before they had impaired them by the extravagance of passion.

True wit is nature dressed to advantage; *but* some works have more *ornament* than does them good.

The sharks, *that* prey upon the inadvertency of young heirs, are more pardonable than those, who trespass upon the good opinion of *persons that* treat them with great confidence and respect.

Honour teaches us properly to respect ourselves, and to violate no right or privilege of our neighbour; it leads us to support the feeble, to relieve the distressed, and to scorn to be governed by degrading and injurious passions. *It must, therefore, be a false and mistaken honour that prompts the destroyer to take the life of his friend.*

He will *always* be with you, to support and comfort you, and in some measure to *prosper* your labours; and he will also be with all his faithful ministers, who shall succeed you in his service.

SECTION IV.

Grammar, p. 246. Exercises, p. 150.

Most of our sailors were asleep in their apartments, when a heavy wave broke over the ship, and swept away one of our boats, and the box which contained our compasses, &c. Our cabin windows were secured,

or *the vessel would have been filled*. The mainmast was so *damaged*, that we were obliged to *strengthen it*, and to *proceed for Lisbon*.

The book is very neatly printed: the *distances between the lines* are ample and regular; and *the lines themselves, on the opposite sides of each leaf, exactly correspond to one another*.

SECTION V.

Grammar, p. 246. Exercises, p. 151.

WHEN our friendship is considered, how is it possible that I should not grieve for *having lost such a friend?*

The hen, being in her nest, was killed and eaten there by the eagle. Or—*The eagle killed the hen, flew to her nest in the tree, and eat her there.*

It may be justly said, that *there are no laws preferable to those of England*.

They who have pretended to polish and refine the English language, have *been the chief agents, in multiplying its abuses and absurdities*. Or—*The chief thing, which they who have pretended to polish and refine the English language, have done, is, to multiply its abuses and absurdities*.

The English adventurers, *degenerating from the customs of their own nation*, were gradually assimilated to the natives, *instead of reclaiming them from their uncultivated manners*.

It has been said, that Jesuits *can not only equivocate*. Or—*Jesuits are not the only persons who can equivocate*.

We must not think that these people, when injured, have no right at all to our protection. Or—*have less right than others to our protection*.

Solomon, the son of David, *and the builder of the temple of Jerusalem*, was the richest monarch that reigned over the Jewish people.

Solomon, *whose father David was persecuted by Saul*, was the richest monarch of the Jews.

It is certain that all *the* words which are signs of complex ideas, may furnish matter of mistake and cavil. Or—*all those words*, &c.

Lisias, *speaking of his friends*, promised to his father, never to abandon *them*. Or—*Lisias, speaking of his father's friends, promised to his father, never to abandon them*.

The Divine Being, *ever liberal and faithful*, heapeth favours on his servants. Or—*The Divine Being heapeth favours on his liberal and faithful servants*.

Every well-instructed scribe is like a householder, who bringeth out of his treasure *new* things and old.

He was willing to spend *one or two hundred pounds*, rather than be enslaved.

Dryden, *in the following words*, makes a very handsome observation, on Ovid's writing a letter from Dido to Æneas.

Imprudent associations disqualify us for *instructing or reproving* others. Or—*disqualify us for receiving instruction or reproof from others*.

SECTION VI.

Grammar, p. 246. Exercises, p. 152.

I SELDOM see a noble building, or any great piece of magnificence and pomp, but I think, how little is all this to satisfy the ambition of an immortal soul!

A poet, speaking of the universal deluge, says:

Yet when that flood in its own depth was drown'd,
It left behind it false and slippery ground.

When the waters of the deluge had subsided, they left, &c.

The author of the Spectator says, that a man is not qualified for a bust, who has not a good deal of wit and vivacity.

And Bezaleel made the laver of brass, and the foot of it of brass, of the *mirrors used by the women.*

And, in the lower deep, another deep,
Still threatening to devour me, opens wide,

SECTION VII.

Grammar, p. 248. Exercises, p. 168.

No *fewer* than two hundred scholars have been educated in that school.

The *business*, however laudable the *attempt*, was found to be impracticable.

He is our *common* benefactor, and deserves our respect and obedience.

Vivacity is often promoted, by presenting a sensible object to the mind, instead of an *intellectual* one.

They broke down the banks, and the country was soon *overflowed*.

The garment was decently formed, and *sewed* very neatly.

The house is a cold one; for it has a *northern aspect*.

The *proposal*, for each of us to relinquish something, was complied with, and produced a cordial *reconciliation*.

Though learn'd, well bred; and though well bred, sincere;
Modestly bold, and *humanely* severe.

A fop is a *ridiculous* character, in every one's view but his own.

An action that excites laughter, without any mixture of contempt, may be called a *risible* action.

It is difficult for him to speak three sentences *successively*.

By this expression, I do not *mean* what some persons annex to it.

The *neglect* of timely precaution was the cause of this great loss.

All the *sophistry* which has been employed, cannot obscure so plain a truth.

Disputing should always be so managed, as to *re-mind us*, that the only end of it is truth.

My friend was so ill, that he could not *sit* up at all, but was obliged to *lie* continually in bed.

A certain prince, it is said, when he invaded the Egyptians, placed, in the front of his army, a number of cats and other animals, which were worshipped by those people. A reverence for these *creatures*, made the Egyptians *lay* down their arms, and become an easy conquest.

The presence of the Deity, and the interest *which* so august a *Being* is supposed to take in our concerns, is a source of consolation.

And when they had kindled a fire in the midst of the hall, and *had sat* down together, Peter *sat* down among them.

By the slavish disposition of the senate and people of Rome, under the emperors, the wit and eloquence of the age were wholly turned *towards* panegyric. Or — *wholly employed in panegyric*.

The refreshment came in seasonably, before they *had lain* down to rest.

We speak *what* we do know, and testify that *which* we have seen.

They shall *fly* as the eagle that hasteth to eat.

The wicked *flee* when no man pursueth: but the righteous are bold as a lion.

A creature of a more exalted kind

Was wanted yet, and then was man design'd.

He died *by* violence; for he was killed *with* a sword.

He had scarcely taken the medicine, *when* he began to feel himself relieved.

No place *nor any* object *appears* to him void of beauty.

When we fall into conversation *with any person*, the first thing we should consider, is, the intention of it.

Galileo *invented* the telescope; Harvey *discovered* the circulation of the blood.

Philip found *difficulty* in managing the Athenians, from the nature of their dispositions; but the eloquence of Demosthenes was the greatest *obstacle* to his designs.

A hermit is *austere* in his life; a judge, *rigorous* in his sentences.

A candid man *acknowledges* his mistake, and is forgiven; a patriot *avows* his opposition to a bad minister, and is applauded.

We have *increased* our family and expenses; and *enlarged* our garden and fruit orchard.

By proper reflection, we may be taught to *correct* what is erroneous, and *to supply what is* defective.

The good man is not overcome by disappointment, when that which is mortal *dies*; when that which is mutable, *begins to change*; and when that which he knew to be transient, *passes away*.

CHAPTER III.

CORRECTIONS OF THE ERRORS WHICH RESPECT PRECISION.

Grammar, p. 250. Exercises, p. 145.

THIS great politician desisted from his designs, when he found them impracticable.

He was of so high and independent a spirit, that he abhorred being in debt.

Though raised to an exalted station, she was a pattern of piety and virtue.

The human body may be divided into the head, the trunk, and the limbs.

His end soon approached; and he died with great fortitude.

He was a man of so much pride, that he despised the sentiments of others.

Poverty induces dependence; and dependence increases corruption.

This man, on all occasions, treated his inferiors with great disdain.

There can be no order in the life of that man, who does not allot a due share of his time, to retirement and reflection.

Such equivocal expressions mark an intention to deceive.

His cheerful, happy temper, keeps up a kind of daylight in his mind, and fills it with a steady and perpetual serenity.

Secondly.—Perspicuity and Accuracy, with respect to the Construction of Sentences.

CHAPTER I.

CORRECTIONS OF THE ERRORS WHICH RELATE TO THE CLEARNESS OF A SENTENCE.

SECTION I.

Grammar, p. 256. Exercises, p. 156.

HENCE *appears* the impossibility that an undertaking so managed; should prove successful.

May *we* not here say with the poet, that “virtue is its own reward?”

Had he died before, would not this art have been *then* wholly unknown?

Not to exasperate him, I *spoke* only a very few words.

The works of art receive a great advantage, from the resemblance which they have to those of nature; because here *not only* the similitude is pleasant, but the pattern is perfect.

It may be proper to give some account of those practices, anciently used on such occasions, and discontinued *only* through the neglect and degeneracy of later times.

Sixtus the Fourth was, if I mistake not, a great collector *at least* of books.

If Louis XIV. was not the greatest king, he was *at least* the best actor of majesty, that ever filled a throne.

These forms of conversation multiplied *by degrees*, and grew troublesome.

Nor does this false modesty expose us to such actions *only* as are indiscreet, but very often to such as are highly criminal.

By greatness, I do not mean the bulk of any single object *only*, but the largeness of a whole view. Or—*I mean not only the bulk of any single object, but, &c.*

I was *formerly* engaged in that business, but I shall never be concerned in it *again*.

We *frequently* do those things, which we *afterwards* repent of.

By *often* doing the same thing, it becomes habitual.

Most nations, *even the Jews not excepted*, were prone to idolatry.

Raised to greatness without merit; he employed his power *solely* for the gratification of his passions.

SECTION II.

Grammar, p. 257. Exercises, p. 247.

THE embarrassments of the artificers, rendered the progress of *the work* very slow.

He found the place replete with wonders, *with the contemplation* of which he proposed to solace himself, if he should never be able to accomplish his flight.

They are now engaged in a study, *the usefulness* of which they have long wished to know.

This was an undertaking, which, in the execution, proved as impracticable, as *every other of their pernicious, yet abortive schemes*, had turned out.

He thought that the presbyters would soon become more dangerous to the magistrates, than *the prelatical clergy* had ever been.

Frederick, seeing it was impossible, *with safety*, to

trust his life in their hands, was obliged to take the Mahometans for his guard.

The emperor refused to convert the truce at once into a definitive treaty.

In the night, however, the miserable remains were taken down.

I have, in *this paper*, by way of introduction, settled the meaning of those pleasures of the imagination, which are the subject of my present undertaking; and endeavoured, by *several considerations*, to recommend to my readers, the pursuit of those pleasures: I shall, in my next paper, examine the several sources from whence these pleasures are derived.

Sir Francis Bacon, in his Essay upon Health, in which he particularly dissuades the reader from knotty and subtle disquisitions, has not thought it improper to prescribe to him a poem, or a prospect; and he advises him to pursue studies that fill the mind with splendid and illustrious objects, as history, poetry, and contemplations of nature.

The English reader, if he would see the notion explained at large, may find it in Locke's Essay on the Human Understanding.

Fields of corn form a pleasant prospect; and if a little care were bestowed on the walks that lie between them, they would display neatness, regularity, and elegance.

Though religion will indeed bring us under some restraints, they are not only tolerable, but, on the whole, desirable.

I have confined myself to those methods for the advancement of piety, which, by a strict execution of the laws, are in the power of a prince limited like ours.

This morning, when, with great care and diligence, one of the gay females was looking over some hoods

and ribands, brought by her tirewoman; I employed no less in examining the box which contained them.

Since it is necessary that there should be a perpetual intercourse of buying and selling, and dealing upon credit, *the honest dealer*, where fraud is permitted or connived at, or has no law to punish it, is often undone, and the knave gets the advantage.

Though energetic brevity is not adapted alike to every subject, we ought, *on every occasion*, to avoid its contrary, a languid redundancy of words. It is *sometimes* proper to be copious, but never to be verbose.

A monarchy, limited like ours, may, *for aught I know*, be placed, as it has *often* been represented, just in the middle point, from whence a deviation leads, on the one hand, to tyranny, and, on the other, to anarchy.

Having already shown how the fancy is affected by the works of nature, and afterwards considered, in general, *how, in forming such scenes as are most apt to delight the mind of the beholder, the works both of nature and of art assist each other*; I shall in this paper throw together some reflections, &c.

Let but one brave, *great, active*, disinterested man arise, and he will be received, *followed, and* venerated.

Ambition creates *hatred, shiness, discords*, seditions, and wars.

The scribes made it their profession to *study, and* to teach, the law of Moses.

Sloth *saps the foundation of every virtue, and* pours upon us a deluge of crimes and evils.

The ancient laws of Rome were so far from suffering a Roman citizen to be put to death, that they would not allow him to be *whipped*, or even to be *bound*.

His labours to acquire knowledge have been productive of great *success* and satisfaction.

He was a man of the greatest prudence, justice, modesty, and *virtue*.

His favour or disapprobation was governed by the *success* or the failure of an enterprise.

He *had a grateful sense of the benefits received*, and did every thing in his power to serve his benefactor.

Many persons give evident proof, that either they do not *believe the principles of religion*, or that they do not *feel their power*.

As the guilt of an officer, *if he prove negligent*, will be greater than that of a common servant; so the reward of his fidelity will be *proportionably* greater.

The comfort annexed to goodness is the pious man's strength. *It attaches his heart to religion. It inspires his zeal. It supports his constancy; and accelerates his progress.*

SECTION III.

Grammar, p. 260. Exercises, p. 160.

THESE are the *rules of the master*, who must be obeyed.

They attacked *the house of Northumberland*, whom they put to death.

He laboured to involve *in ruin* his minister, who had been the author of it. Or—to *ruin his minister*, &c.

What he says, *is true*; but it is not applicable to the point.

The French marched precipitately as to an assured victory; whereas the English advanced very slowly, and discharged such flights of arrows, as did great execution. When the *former* drew near the archers, *the latter*, perceiving that they were out of breath, charged them with great vigour.

He was at a window in Lichfield, taking a view of the cathedral, where a party of the royalists had fortified themselves.

We no where meet with a more splendid or pleasing show in nature, than what is *formed* in the heavens at the rising and setting of the sun, *by the* different stains of light, *which* show themselves in clouds of different *situations*.

There will be found, *throughout this kingdom*, a round million of creatures in human figure, whose whole subsistence, &c.

It is the custom of the Mahometans, if they see *upon the ground* any printed or written paper, to take it up, and lay it aside carefully, as not knowing but it may contain some piece of their Koran.

The laws of nature are, truly, what Lord Bacon styles his aphorisms, laws of laws. Civil laws are always imperfect, and *are* often false deductions from them, or applications of them: nay, *civil laws* stand, in many instances, in direct opposition to *the laws of nature*.

It has not a *sentiment in it*, says Pope, *that the author does not* religiously believe.

Many act so directly contrary to this method, that, from a habit *which they acquired at the university*, of *saving time and paper*, they write in so diminutive a manner, that they can hardly read what they have written.

Thus I have fairly given you my own opinion, *relating to this weighty affair*, as well as that of a great majority of both houses here; upon which I am confident you may securely reckon.

If, *from the earliest periods of life*, we trace a youth who has been well educated, we shall perceive the wisdom of the maxims here recommended.

CHAPTER II.

CORRECTIONS OF THE ERRORS RELATING TO THE UNITY
OF A SENTENCE.

SECTION I.

Grammar, p. 261. Exercises, p. 162.

A SHORT time after this injury, he came to himself; and, the next day, *was* put on board his ship, *and* conveyed first to Corinth, and thence to the island of Ægina.

The Britons, daily harassed by cruel inroads from the Picts, were forced to call in the Saxons for their defence. *These people* reduced the greater part of the island to their own power; *and* drove the Britons into the most remote and mountainous parts. The rest of the country, in customs, religion, and language, became wholly Saxons.

By eagerness of temper, and precipitancy of indulgence, men forfeit all the advantages which patience would have procured; and *incur* the opposite evils to their full extent.

This prostitution of praise *affects not only* the gross of mankind, who take their notion of characters from the learned; but also the better sort *of people, who*, by this means, lose some part at least of their desire of fame, when they find it promiscuously bestowed on the meritorious and *on the* undeserving. Or—*Not only the gross part of mankind, who take their notion of characters from the learned, are affected by this prostitution of praise; the better sort must also, by this means, &c.*

All the precautions of prudence, moderation, and condescension, which Eumenes employed, were incapable of mollifying the hearts of those barbarians, and of extinguishing their jealousy. *He* must have renounced his merit and virtue which occasioned it, to have been capable of appeasing them.

He who performs every employment in its due place and season, suffers no part of time to escape without profit. *He multiplies his days; for he lives much in little space.*

Desires of pleasure usher in temptation, and forward the growth of disorderly passions.

SECTION II.

Grammar, p. 262. Exercises, p. 163.

THE notions of Lord Sunderland were always good. *This nobleman, however, was a man of great expense.*

In this uneasy state, both of his public and private life, Cicero was oppressed by a new and deep affliction, the death of his beloved daughter Tullia; which happened soon after her divorce from Dolabella. *The manners and humours of this man were entirely disagreeable to Tullia.*

The sun approaching melts the snow, and breaks the icy fetters of the main. *Here, vast sea-monsters pierce through floating islands, with arms which can withstand the crystal rock; whilst others, that of themselves seem great as islands, are, by their bulk alone, armed against all but man. The superiority which he possesses over creatures of a size and force so stupendous, should make him mindful of his privilege of reason; and force him humbly to adore the great Composer of these wondrous frames, and the Author of his own superior wisdom.*

I single Strada out among the moderns, because he had the foolish presumption to censure Tacitus, and to write history himself. *My friend will forgive this short excursion in honour of a favourite writer.*

Boast not thyself of to-morrow; *for* thou knowest not what a day may bring forth. For the same reason, despair not of to-morrow: it may bring forth good as well as evil. *Vex not* thyself with imaginary fears. *The* impending black cloud, which is regarded with so much dread, may pass by harmless; or though it should discharge the storm, yet, before it breaks, thou mayst be lodged in that lowly mansion which no storms ever touch.

SECTION III.

Grammar, p. 264. Exercises, p. 164.

DISAPPOINTMENTS will often happen to the best and wisest men; *sometimes to the wisest and best-concerted plans. They may happen too, not through any imprudence of those who have devised the plan, nor even through the malice or ill design of others; but merely in consequence of some of those cross incidents of life, which could not be foreseen.*

Without some degree of patience exercised under injuries, *human life would be rendered a state of perpetual hostility: offences and retaliations would succeed to one another in endless train.*

Never delay till to-morrow, *what reason and conscience tell you ought to be performed to-day. To-morrow is not yours; and, though you should live to enjoy it, you must not overload it with a burden not its own.*

We must not imagine that there is in true religion, any thing which overcasts the mind with sullen gloom and melancholy austerity, *or which derogates from that*

esteem, which men are generally disposed to yield to exemplary virtues. False ideas may be entertained of religion, as false and imperfect conceptions of virtue have often prevailed in the world.

CHAPTER III.

CORRECTIONS OF THE ERRORS WHICH RESPECT THE STRENGTH OF A SENTENCE.

SECTION I.

Grammar, p. 265. Exercises, p. 165.

It is six months since I paid a visit to my relations.

Suspend your censure, till your judgment on the subject can be wisely formed.

The reason *of his having acted* in the manner he did, was not fully explained.

If I were to give a reason for their looking so well, it would be, *that* they rise early.

If I mistake not, he is improved both in knowledge and behaviour. Or—*I think he is improved both in knowledge and behaviour.*

Those two boys appear to be equal in capacity.

Whenever he sees me, he inquires concerning his friends.

The reason of his conduct will *appear* in the conclusion of this narrative. Or—*His conduct will be accounted for in the, &c.*

I hope this is the last time *of my acting* so imprudently.

The reason of his sudden departure, was, *that* the case *did* not admit of delay.

The people gained nothing farther by this step, *than* to suspend their misery. Or—*nothing by this step, but the suspension of their misery.*

I have here supposed that the reader is acquainted with that great modern discovery, which is, at present, universally acknowledged by the inquirers into natural philosophy.

Few words in the English language are employed in a more loose and uncircumscribed sense, than fancy and imagination.

I intend to make use of these words in my following speculations, that the reader may *rightly* conceive the subject upon which I proceed.

Commend me to an argument like a flail, *against which* there is no fence.

How many are there, by whom these *good* tidings were never heard!

These points have been illustrated in so plain a manner, that the perusal of the book has given me satisfaction.

However clear the conduct which he ought to have pursued, he had not resolution to set about it.

I was much moved on this occasion, and left the place full of serious reflections.

They are of those that rebel against the light: they know not *its* ways, nor abide in *its* paths.

This measure may afford some profit, and some amusement. Or—*both profit and amusement.*

By a multiplicity of words, the sentiments are not set off and accommodated; but, like David, equipped in Saul's armour, they are encumbered and oppressed.

Though closely occupied with the affairs of the nation, he did not neglect the concerns of his friends.

If, on the *contrary*, secrecy had been enjoined, his conduct was very culpable.

Less capacity, *but more time*, is required for this business.

He did not mention Leonora, nor her *father's death*.

The combatants encountered with such rage, that, eager only to assail, and thoughtless of defence, they fell dead upon the field together.

I shall begin with remarking the defects, and shall then proceed to describe the excellences, of this plan of education.

Numberless orders of beings, to us unknown, people the wide extent of the universe.

His extraordinary beauty struck observers with admiration. Or—*His beauty was so extraordinary, that it struck, &c.*

Thought and language act and re-act upon each other. Or—*act upon each other mutually.*

Their interests were inseparably connected.

Employing all the circumspection which reason can suggest, let your prayers, at the same time, continually ascend to heaven for support. Or—*While you employ all the circumspection which reason can suggest, let your prayers continually ascend to heaven for support.*

SECTION II.

Grammar, p. 268. Exercises, p. 167.

THE enemy said, I will pursue, I will overtake, I will divide the spoil.

While the earth remaineth, seedtime and harvest, cold *and* heat, summer *and* winter, *and* day and night, shall not cease.

A man should endeavour to make the sphere of his innocent pleasures as wide as possible, that he may retire to them with safety, and find in them such a

satisfaction as a wise man would not blush to take. *This advantage we gain by means of the pleasures of imagination.* Or—*This satisfaction we enjoy, by means of, &c.*

The army was composed of Grecians, *and* Carians, *and* Lycians, *and* Pamphylians, *and* Phrygians.

The body of this animal was strong, proportionable, *and* beautiful.

Nothing promotes knowledge more than steady application, *and* a habit of observation.

Though virtue borrows no assistance from *the advantages of fortune*, yet it may often be accompanied by *them*.

The knowledge *which* he has acquired, *and* the habits of application *which* he possesses, will probably render him very useful.

Their idleness, their luxury *and* pleasures, their criminal deeds, their immoderate passions, their timidity *and* baseness of mind, have dejected them to such a degree, as to make them weary of life.

I was greatly affected, *so* that I was obliged to leave the place, *though* my assistance had been pressingly solicited.

I strenuously opposed those measures; *but* it was not in my power to prevent them.

I yielded to his solicitation; *for* I perceived the necessity of doing so.

For the wisest purposes, Providence has designed our state to be chequered with pleasure *and* pain. *As such* let us receive it, *and* make the best of what is appointed to be our lot.

In the time of prosperity, he had stored his mind with useful knowledge, with good principles, *and* virtuous dispositions: *and these resources* remain entire, when the days of trouble come.

He had made considerable advances in knowledge, though he was very young, and laboured under several disadvantages.

SECTION III.

Grammar, p. 271. Exercises, p. 169.

I HAVE, *with a good deal of attention*, considered the subject upon which I was desired to communicate my thoughts.

Whether, *in any country*, a choice altogether unexceptionable has been made, seems doubtful.

Let us endeavour to establish to ourselves an interest in Him, who *in his hands* holds the reins of the whole creation.

Virgil, who, *in the sixth book of his Æneid*, has cast the whole system of Platonic philosophy, so far as it relates to the soul of man, into beautiful allegories, gives us the punishment, &c.

And, *at last, in the Pyrenean treaty*, Philip the Fourth was obliged to conclude a peace, on terms repugnant to his inclination, to that of his people, to the interest of Spain, and to that of all Europe.

By a late calculation, it appears that, in Great Britain and Ireland, there are upwards of twenty-one millions of inhabitants.

And although persons of a virtuous and learned education, *when they come forward into the great world*, may be, and too often are, drawn by the temptations of youth, and the opportunities of a large fortune, into some irregularities, it is ever with reluctance and compunction of mind, because their bias to virtue still continues.

Were instruction an essential circumstance in epic poetry, I doubt whether, *in any language*, a single

instance could be given of this species of composition.

Some of our most eminent writers have, *as far as it regards the subsistence of our affections after death*, made use of this Platonic notion, with great beauty and strength of reason.

On surveying the most indifferent works of nature, men of the best sense have been touched, more or less, with these groundless horrors and presages of futurity.

Blessed is he that cometh in the name of the Lord.

Not every one that puts on the appearance of goodness, is good.

And there appeared to them Elias with Moses.

Your fathers, where are they? and the prophets, do they live for ever?

At last, after much fatigue, through deep roads, and bad weather, we came, with no small difficulty, to our journey's end.

The praise of judgment, Virgil has justly contested with Homer; but his invention remains yet unrivalled.

Instead of being critics on others, let us employ our criticism on ourselves.

Leaving others to be judged by Him who searcheth the heart, let us implore his assistance, for enabling us to act well our own part.

After passion has for a while exercised its tyrannical sway, its vehemence may by degrees subside.

This fallacious art, *instead of lengthening life*, debars us from enjoying it.

Indulging ourselves in imaginary, *often deprives us of real enjoyments.*

When reduced to poverty, how will that nobleman be able to conduct himself, who was educated only to magnificence and pleasure?

It is highly proper that a man should be acquainted

with a variety of things, *the utility* of which is above a child's comprehension: but is it necessary, *or even possible*, that a child should learn every thing it behooves a man to know?

When they fall into sudden difficulties, they are less perplexed, *and when they encounter dangers they are less alarmed, than others in the like circumstances.*

For all your actions, *and particularly for the employments of youth*, you must hereafter give an account.

SECTION IV.

Grammar, p. 272. Exercises, p. 171.

CHARITY breathes *habitual kindness towards friends, courtesy towards strangers, long-suffering to enemies.*

Gentleness ought to *form our address, to regulate our speech, and* to diffuse itself over our whole behaviour.

The propensity to look forward into life, is too often *immoderately indulged, and* grossly abused.

The regular tenor of a virtuous and pious life, will prove the best preparation for *old age, for death, and for immortality.*

These rules are intended to teach young persons to write with propriety, *perspicuity, and* elegance.

Sinful pleasures *degrade human honour, and* blast the opening prospects of human felicity.

In this state of mind, *every object appears gloomy, and* every employment of life becomes an oppressive burden.

They will acquire different views, by *entering on a virtuous course of action, and* applying to the honourable discharge of the functions of their station.

By the perpetual course of dissipation, in which sensualists are engaged; *by the excesses which they indulge;*

by the riotous revel, and the midnight, or rather morning hours, to which they prolong their festivity; they debilitate their bodies, *wear out their spirits*, and cut themselves off from the comforts and duties of life.

SECTION V.

Grammar, p. 273. Exercises, p. 172.

By what I have already expressed, the reader will perceive the business *upon* which I am to proceed.

May the happy message be applied to us, in all its virtue, strength, and comfort!

Generosity is a showy virtue, *of* which many persons are very fond.

These arguments were, without hesitation, and with great eagerness, *embraced*.

It is proper to be long in deliberating; but we should execute *speedily*.

Form your measures with prudence; but *divest yourselves of* anxiety about the issue.

We are struck, we know not how, with the symmetry of any thing we see; and immediately acknowledge the beauty of an object, without inquiring into the *cause of that beauty*.

With Cicero's writings, these persons are more conversant, than with those of Demosthenes, who, by many degrees, *as an orator at least*, excelled the other.

SECTION VI.

Grammar, p. 274. Exercises, p. 173.

Our British gardeners, instead of *following* nature, love to deviate from it as much as possible. Or—*instead of humouring*, &c. *love to thwart it*, &c.

I have observed of late the style of some great ministers, very much to exceed that of any other *writers*.

The old may inform the young; and the young may animate *the old*.

The account is generally balanced; for what we *lose* on the one hand, we gain on the other.

The laughers will be for those who have most wit; the serious, for those who have most reason on their side.

If men of eminence are exposed to censure on the one hand, they are as much *exposed* to flattery on the other. If they receive reproaches which are not due, they likewise receive praises *that are not due*.

He can bribe, but he *cannot seduce*. He can buy, but he *cannot gain*. He can lie, but *he cannot deceive*.

He embraced the cause of liberty faintly, and pursued it *irresolutely*; he grew tired of it, when he had much to hope; and gave it up, when *he had nothing to fear*.

There may remain a suspicion that we overrate the greatness of his genius, in the same manner as *we overrate the greatness of bodies, that are disproportioned and misshapen*.

SECTION VII.

Grammar, p. 276. Exercises, p. 174.

Sobriety of mind suits the present state of man.

As *supporters of unlawful assemblies*, these people were seized and punished.

To use the Divine name *habitually*, and without serious consideration, is highly irreverent.

From the *kindness* with which he was at first received, great hopes of success were entertained.

They conducted themselves *craftily*, and ensnared us before we had time to escape.

To our confined and humble station it belongs not to censure; but to submit, trust, and adore.

The solace of the mind, under all its labours, is hope; and there are few situations which exclude it entirely.

The humiliation of the mighty, and the fall of ambition from its towering height, little concern the bulk of mankind.

Tranquillity, *order*, and magnanimity, dwell with the *pious* and resigned man.

Idleness, ease, and *prosperity*, have a natural tendency to generate folly and vice.

By a cheerful, *candid*, and *uniform* temper, he conciliated general favour.

We reached the mansion before noon. It was a strong, *magnificent*, Gothic *edifice*.

I had a long and perilous journey, but a *pleasing* companion, who relieved the fatigue of it.

The speech was introduced by a sensible *exordium*, which made a favourable impression.

The commons made a *warm* remonstrance against so arbitrary a requisition.

The truly illustrious are they who do not court the praise of the world, but who perform *the actions which deserve it*.

By means of society, our wants are supplied, and our lives are rendered comfortable; our capacities are enlarged, and our virtuous affections called forth into their proper exercise.

Life cannot but prove vain to them who affect a disrelish of every pleasure, that is not both exquisite and new; who measure enjoyment, not by their own feelings, but by the standard of fashion; who think themselves miserable, if others do not admire their state.

By the experience of distress, an arrogant insensibility of temper is most effectually corrected: as the remembrance of our own sufferings, naturally prompts

us to feel for others when they suffer. But, if Providence has been so kind as not to subject us to much of this discipline in our own lot, let us draw improvement from the harder lot of others. Let us sometimes step aside from the smooth and flowery paths, in which we are permitted to walk, in order to view the toilsome march of our fellows through the thorny desert.

As no one is without his failings, *few also are void of amiable qualities.*

Providence delivered them up to themselves, and they *became their own tormentors.*

From disappointments and trials, we learn the insufficiency of temporal things to happiness, and *are taught to seek it in religion and virtue.*

CHAPTER IV.

CORRECTIONS OF THE ERRORS THAT RELATE TO FIGURES OF SPEECH.

Grammar, p. 284. Exercises, p. 176.

No human happiness is so *pure* as not to contain any alloy.

There is a time when factions, by their vehemence, *confound* and disable one another.

I intend to make use of these words, in *my following* speculations. Or—in *the course of my speculations.*

Hope, the *cheering star of life*, darts a ray of light through the thickest gloom.

The scheme was highly expensive to him, and proved the *gulf* of his estate.

He was so much skilled in the *exercise* of the oar, that few could equal him.

The death of Cato has, *if I may be allowed to say so*, rendered the senate an orphan.

Let us be *careful to suit our sails to the wind and weather*; and to steer our vessel aright, that we may avoid the rocks and shoals, which lie every where around us.

At length Erasmus, that great injur'd name,
(The glory of the priesthood and the shame,)
Stemm'd the wild torrent of a barbarous age,
And drove those holy Vandals off the stage.

In this our day of proof, our land of hope,
The good man has his clouds that intervene;
Clouds that may dim his sublunary day,
But cannot *darken*: even the best must own,
Patience and resignation are the *pillars*
Of human peace on earth.

On the wide sea of letters, 't was thy boast
To crowd each sail, and touch at every coast:
From that rich *deep* how often hast thou brought
The pure and precious pearls of splendid thought!
How didst thou triumph on that subject tide,
Till vanity's wild gust, and stormy pride,
Drove thy strong *bark*, in evil hour, to split
Upon the fatal rock of impious wit!

Since the time that reason began to *exert her powers*, thought, during our waking hours, has been active in every breast, without a moment's suspension or pause. The current of ideas has been always *flowing*. The wheels of the spiritual engine have *circulated* with perpetual motion.

The man who has no rule over his own spirit, possesses no *defence* against *dangers* of any sort. He lies open to every insurrection of ill-humour, and every *invasion* of distress. Whereas, he who is employed in regulating his mind, is making provision against all

the accidents of life. He is erecting a fortress into which, in the day of *danger*, he can retreat with *safety*.

Tamerlane the Great writes to Bajazet, emperor of the Ottomans, in the following terms: "Where is the monarch who dares resist us? Where is the potentate who does not glory in being numbered among our attendants? As for thee, *ignobly* descended, since *thy* unbounded ambition hath *subverted all thy vain expectations*, it would be proper that thou shouldst *repress* thy temerity, *repent of thy perfidy*, and become *just and sincere in all thy transactions*. *This will secure to thee a safe and quiet retreat; and preserve thee from falling a victim to that vengeance, which thou hast so highly provoked, and so justly deserved.*"

It is pleasant to be virtuous and good; because that is to excel many others: it is pleasant to grow better; because that is to excel ourselves: *it is pleasant even to mortify and subdue our lusts; because that is victory*: it is pleasant to command our appetites and passions, and to keep them in due order, within the bounds of reason and religion; because this is empire.

CHAPTER V.

CORRECTIONS OF THE ERRORS IN THE CHAPTER OF PROMISCUOUS EXERCISES.

SECTION I.

See Exercises, p. 178.

WHAT is human life to all, but a mixture of some scattered joys and pleasures, with various cares and troubles?

Favours of every kind are doubled, *when they are speedily conferred.*

He that is himself weary, will soon weary the company.

He that will have the kindness of others, must endure their follies.

The first years of man must make provision for the last.

Perpetual levity must end in ignorance.

In these, and in *similar cases*, we should, *generally*, in our alms, suffer no one to be *witness*, but Him who must see every thing.

The neglect of his studies, and opportunities of improvement, is the *ground of his being* so badly qualified for the business. Or—*is the reason that he is so badly, &c.*

That Plutarch wrote the lives of Demosthenes and Cicero at Chæronea, is clear from his own account.

I wish to cultivate a *further acquaintance with you.*

He may make the attempt, but he cannot succeed.

No pains were spared by his tutor, *to improve him in all useful knowledge.*

In no scene of her life was Mary's address more remarkably displayed.

This was the *original cause of so barbarous a practice.*

By a variety of false insinuations, he craftily endeavoured to turn the emperor to his purpose.

The beauty *displayed* in the earth, equals the grandeur *conspicuous* in the heavens.

In the health and vigour of *the* body, and in the *flourishing* state of worldly fortune, all rejoice.

What passes in the hearts of men, is generally *invisible* to the public eye.

Many associations are *formed* by laws the most arbitrary.

These instances *will*, it is hoped, be sufficient to satisfy every reasonable mind.

By rules *so* general and comprehensive as *these are*, the clearest ideas are conveyed.

He determined not to comply with the proposal, *unless* he should receive a *fair* compensation.

There can be no doubt that health is preferable to riches.

We believe, said they to their friends, that the perusal of such books has ruined *our* principles. Or—*ruined your principles.*

John's temper greatly indisposed him for *giving* instruction. Or—*for receiving instruction.*

Vegetation is *constantly* advancing, though no eye can trace *its gradations.*

His importunity was the reason of my consenting to the measure.

I conceived a great regard for him; and *I* could not but mourn for *the loss of him.* Or—*for the loss he had sustained.*

He was confined in his own house, by the officer who had apprehended him. Or—*He was confined in the house of the officer, by whom he was apprehended.*

Charlotte, the friend of Amelia, to whom no one imputed blame, was too prompt in her *friend's* vindication. Or—*in her own vindication.*

SECTION II.

Exercises, p. 180.

THE Greek is, *doubtless*, a language much superior in *richness*, harmony, and variety, to *the* Latin.

Those three great *geniuses* flourished in the same period.

He has made a judicious *adaptation* of the examples
e.

This part of knowledge has been always growing; and it will *continue to grow*, till the subject be exhausted.

A boy of twelve years *of age* may study these lessons. Or—*A boy twelve years old.*

The servant produced from his late master an *unexceptionable* character.

I am surprised that so great a philosopher should spend *his* time in the pursuit of such chimeras.

The ends of a divine, and *those of a* human legislator, are vastly different.

Scarcely had the “ Spirit of Laws ” made its appearance, *when* it was attacked. Or—*No sooner——than*, &c.

His donation was the more acceptable, *because* it was given without solicitation. Or—*as it was given*, &c.

This subject is an unwelcome intruder, affording an uneasy sensation, and *always bringing* with it a mixture of concern and compassion.

He accordingly draws out his forces, and offers battle to Hiero, who immediately *accepts* it.

James *lay* late in bed yesterday; and this morning he *lies* still later.

The reason of this strange proceeding, will be *explained*, when I make my defence.

I have *often* observed him, and *this is his mode* of proceeding: he *first* enjoins silence; and then, &c.

Not having known or considered the subject, he made a crude decision.

All of them were deceived by his fair pretences, and *all of them* lost their property.

It is *more than* a year since I left school.

He was guilty of conduct *so atrocious*, that he was *entirely* deserted by his friends.

No other employment *than that of* a bookseller,

suited his taste. Or—*No employment but that of a bookseller, &c.*

By this I am instructed, and *by that* I am honoured.

I pleaded my good intention; and, after some time, he assented *to the truth of it; by which* I entirely escaped punishment.

To this I am *the more* disposed, as it will serve to illustrate the principles *above* advanced.

From what I have said, you will *readily* perceive the subject *on which* I am to proceed.

These are points too trivial *to be noticed*. They are objects *with which* I am totally unacquainted.

The nearer that men approach to each other, the more numerous *are their points* of contact, and the greater *will be* their pleasures or *their* pains.

Thus I have endeavoured *to render* the subject *more intelligible*.

This is the most useful art *which men possess*.

In dividing their subjects, the French writers of sermons study neatness.

There is not *more beauty* in one of them than in another.

SECTION III.

Exercices, p. 181.

STUDY to unite *gentleness of manners with firmness of principle*, affable behaviour with untainted integrity.

In that work, we are *frequently* interrupted by unnatural thoughts.

If we except two or three expressions, the composition is not *liable* to censure.

To answer his purpose effectually, he *selected* a very moving story.

I am not able to discover whether these points are *in any manner* connected.

These are arguments which cannot be *refuted* by all the cavils of infidelity.

I was much inclined to reply to this matter.

I hope that I *shall* not be troubled in future, on this, or any *similar occasion*.

It is difficult to unite copiousness *with precision*.

Let us consider the proper means to effect our purpose.

We must pay attention to what *precedes*, and *what* immediately follows.

The more this track is pursued, and the more eloquence is studied, the *better* we shall be guarded against a false taste.

True believers of every denomination compose the church of God.

This is the substance of *what* has been said on the subject.

A perfect union of wit and judgment, is one of the rarest things *that occur*.

Praise, like gold and diamonds, *owes its value only to its scarcity*.

Intemperance, *though it may fire the spirits for an hour*, will make life short or miserable.

From *the errors of their education*, all their miseries have proceeded.

The disinterestedness of their conduct produced general admiration.

I viewed the habitation of my departed friend.— Venerable shade! I gave thee a tear *then*: accept of one cordial drop that falls to thy memory *now*.

We are here *to-day*; and gone *to-morrow*.

This author is more remarkable for strength of sentiment, than *for harmony of language*.

Many persons are more delighted with correct and elegant language, than with *important sentiments* and accurate reasoning.

I feel myself grateful to my friend, for all the instances of kindness which he has manifested to me. Or—for all his proofs of kindness.

It is not from this world that any ray of comfort can proceed, to cheer the gloom of the last hour.

SECTION IV.

Exercises, p. 183.

It is dangerous for *mortal beauty*, or terrestrial virtue, to be examined by *too strong a light*.

Beautiful women *seldom* possess any great accomplishments of mind, because they, for the most part, study behaviour rather than solid excellence.

To fret and repine at every disappointment of our wishes, is to discover the temper of froward children, not of men, far less of Christians.

It is decreed by Providence, that nothing truly valuable shall be obtained in our present state, but with difficulty and danger.

Labour necessarily requires pauses of ease and relaxation; and the deliciousness of ease commonly makes us unwilling to return to labour.

Nothing can be great which is not right: nothing which reason condemns, can be suitable to the dignity of the human mind.

In youth, we have warm hopes, which are soon blasted by rashness and negligence; and great designs, which are defeated by inexperience.

To the children of idleness the haunts of dissipation open many a wide and inviting gate, by night and by day.

True virtue must form one complete and entire system. All its parts are connected; piety with morality, charity with justice, benevolence with temperance and fortitude.

Dissimulation *degrades* parts and learning; *obscures* the lustre of every accomplishment; and *sinks* us into universal contempt.

Positive as you now are in your opinions, and confident in your assertions, be assured *that* the time approaches, when *both men and things* will appear to you in a different light.

In this age of dissipation and luxury, how many avenues are constantly open that *lead* to the temple of folly!

By extravagance and idleness, and *the* vain ambition of emulating others in the splendid show of life, many run into *expense beyond* their fortune.

Objects are *distinguished* from each other, by their qualities: they are *separated* by the distance of time or place.

Clarendon, being a man of extensive *capacity*, stored his mind with a variety of ideas; which circumstance contributed to the successful exertion of his vigorous *abilities*.

SECTION V.

Exercises, p. 184.

THE *highest* degree of reverence should be paid to youth; and nothing indecent should be suffered to approach their eyes or ears.

He who is blessed with a clear conscience, *enjoys*, in the worst conjunctures of human life, *a peace, a dignity, an elevation of mind, peculiar to virtue*.

In a few years, the hand of industry may change the face of a country; *but it often requires as many generations*, to change the sentiments and manners of a people.

When the human mind dwells *long and attentively* on any subject, the passions are apt to grow warm, in-

terested, and enthusiastic; and often force into their service the understanding, which they ought to obey.

Some years *afterwards*, being released from prison, he was, *by reason of his consummate knowledge of civil law and military affairs*, exalted to the supreme power.

The discontented man *is never found without a great share of malignity.* His spleen irritates and sours his temper, and leads him to discharge its venom on all with whom he stands connected.

We cannot doubt *that* all the proceedings of Providence, *when fully understood*, will appear as equitable, as *they* now seem irregular.

All that great wealth *generally* gives *above* a moderate fortune, is, more room for the freaks of caprice, and *more* privilege for ignorance and vice; *a quicker succession* of flatteries, and a larger circle of voluptuousness.

The miscarriages of the great designs of princes, are recorded in the histories of the world, but are of *small* use to the bulk of mankind, who seem very little interested in *admonitions against errors which they cannot commit.*

Were there any man who could say, *that he had never*, in the course of his life, suffered himself to be transported by passion, *or given* just ground of offence to any one, *such a man might have some plea for impatience*, when he received from others unreasonable treatment.

Christianity will, at some future period, influence the conduct of nations as well as *of* individuals. But this *event, though its greatest, will probably be its latest triumph*; for it can be *effected only* through the medium of private character: and *it will, therefore, be a change* not rapid in its progress, and visible at

every step; but gradual *in its advances*, and *perceptible only* when considerable effects have been produced.

The British constitution *stands among the nations of the earth, like an ancient oak in the wood*, which, after having overcome many a blast, overtops the other trees of the forest, and commands respect and veneration.

SECTION VI.

Exercises, p. 186.

WHAT an anchor is to a *ship in a dark night, on an unknown coast, and amidst a boisterous ocean*, that is the hope of future happiness to the soul, when *distracted* by the confusions of the world. *In danger, it gives security*; amidst general fluctuation, it *affords one fixed point of rest*.

Our pride and self-conceit *render us quarrelsome and contentious*, by nourishing a weak and childish sensibility to every fancied point of our own honour or interest, while they shut up all regard to the honour or interest of our brethren.

If there be any first principle of wisdom, it is *undoubtedly* this: the distresses that are removable, endeavour to remove; *those which cannot be removed*, bear with as little disquiet as you can: *in every situation of life*, there are comforts; *find them out*, and enjoy them.

Instead of aspiring *beyond* your proper level, *bring down* your mind to your state; lest, *by aiming too high*, you spend your life in a train of fruitless pursuits, and bring yourself *at last* to a state of entire insignificance and contempt.

Often have we seen, that what we considered, *at the time*, as a sore disappointment, *has proved, in the*

issue, to be a merciful providence; and that, *if what we once eagerly wished for had been obtained*, it would have been so far from making us happy, that it would have produced our ruin.

Can the stream continue to *flow*, when it is *cut off from the fountain*? Can the branch *flourish*, when *torn away* from the stock which gave it nourishment? *No more can* dependent spirits be happy, when *deprived of* all union with the Father of spirits, and the Fountain of happiness.

Prosperity is redoubled to a good man, *by his generous use of it*. It is reflected back upon him from every one whom he makes happy. *In the intercourse of domestic affection, in the attachment of friends, the gratitude of dependents, the esteem and good-will of all who know him*, he sees blessings multiplied round him on every side.

He that would pass *the latter part of life* with honour and decency, must, *when he is young*, consider, that he shall *one day* be old; and remember, when he is old, *that he once was young*. *In youth*, he must lay up knowledge for his support, when his powers of acting shall forsake him; *and in age*, forbear to animadvert with rigour, on faults which experience *only* can correct.

Let us consider that youth is *not of long duration*; and that *in maturer age*, when the enchantments of fancy shall cease, and phantoms dance *no more* about us, we shall have no comforts but *the approbation of our own hearts*, the esteem of *wise men*, and the means of doing good. Let us live as men *who are some time to grow old*; and to whom it *will be the most dreadful of all evils*, to count their past years only by follies, and to be reminded of their former luxuriance of health, *only* by the maladies which riot has produced.

PART VI.

THEMES AND ESSAYS.

I.—OUTLINES IN NARRATIVE.

Exercises, p. 196.

Courage and Judgment united in Necessity.

THE Romans being ready to join battle with the Albans, to avoid bloodshed, it was agreed by both parties, that the victory should be determined by three champions against three on either side. There happened to be in each camp three brothers, born at one birth, of equal years, and equal stature; the three Horatii for the Romans, and the three Curiatii for the Albans. After a doubtful conflict, two of the Romans were slain; and the third, finding himself unable to contend with the three Albans together, feigned fear, ran away, and by this stratagem drew his adversaries asunder, who, by reason of their wounds, could not run with equal speed; upon which he turned back, slew them one by one in single fight, and obtained the victory for the Romans.

Filial Piety respected by Enemies.

WHEN the city of Troy was taken by the Greeks, after the first fury of plunder was over, the conquerors, pitying the misfortunes of their captives, caused it to be proclaimed, that every free citizen had the liberty of

taking away any one thing which he valued most; upon which Æneas, neglecting every thing else, only carried away with him his household gods. The Greeks, delighted with his piety, gave him permission to carry away with him any other thing he had the greatest regard for; and immediately he took upon his shoulders his aged father, who was grown decrepit, and was carrying him out of the town: the Greeks, struck with his filial duty, gave him leave to take away every thing that belonged to him; declaring that Nature itself would not suffer them to be enemies to such as showed so great piety to the gods, and so great reverence to their parents.

II.—SKETCHES IN NARRATIVE.

Exercises, p. 197.

One Generous Action commonly produces another.

IN the siege of Falerii by Camillus, general of the Romans, the schoolmaster of the town, who had the children of the senators under his care, led them abroad under the pretext of recreation, and carried them to the Roman camp, saying to Camillus, That by this artifice, he had delivered Falerii into his hands. Camillus, abhorring this treachery, observed, That there were laws for war, as well as for peace; and that the Romans were taught to make war with integrity, not less than with courage. He ordered the schoolmaster to be stripped, his hands to be bound behind his back, and to be delivered to the boys to be lashed back into the town. The Falerians, formerly obstinate in resistance, struck with an act of justice so illustrious, delivered themselves up to the Romans, convinced, that it would

be far better to have the Romans for their allies than their enemies.

Heroic Generosity seldom unrewarded.

WHEN Calais, after a shameful revolt from the English, was retaken by Edward III. he, as a punishment, appointed six of the most reputable burgesses to be put to death, leaving the inhabitants to choose the victims. While the inhabitants, stupidly aghast, declined to make a choice, Eustace de St. Pierre, a burgess of the first rank, offered himself to be one of the devoted six. A generosity so uncommon raised such admiration, that five more were quickly found who followed his example. These six illustrious persons marched out barefooted, with halters about their necks, and presented to the conqueror the keys of the town. The queen, being informed of their heroic virtue, threw herself at the king's feet; entreating him, with tears in her eyes, to regard such illustrious merit. She not only obtained their pardon, but entertained them in her own tent, and dismissed them with handsome presents.

III.—NARRATIVE AMPLIFIED.

Exercises, p. 198.

The Story of Filial Piety Rewarded—amplified.

WHILE Augustus was at Samos, after the famous battle of Actium, which made him master of the world, he held a council to examine the prisoners who had been engaged in Antony's party. Among the rest, there was brought before him an old man named Metellus, oppressed with years and infirmities, and disfigured with a long beard, and a neglected head of hair,

but especially by his clothes, which, by his ill fortune, were become very ragged. The son of this Metellus was one of the judges, and he had great difficulty of knowing his father in the deplorable condition in which he saw him. At last, however, having recollected his features, instead of being ashamed to own him, he ran to embrace him, weeping bitterly. Afterwards, turning towards the tribunal, "Cæsar," says he, "my father has been your enemy, and I your officer: he deserves to be punished, and I to be rewarded. The favour I desire of you, is, either to save him on my account, or order me to be put to death with him." All the judges were touched with compassion at this affecting scene; Octavius himself relented, and granted to old Metellus his life and liberty.

Modesty generally a Sign of Merit—amplified.

WE are told by an ancient writer, that one of the States of Greece had resolved upon building a magnificent palace, and for that purpose had summoned all the most famous architects to give in their plans, and to propose the methods they intended to pursue in the execution of them. On the day appointed, they all met, and each of them was desired to deliver his opinion on the subject. One expatiated on the necessity of laying a good foundation, as the principal part of every building, and that which was to support and secure every other: a second insisted that the body of the superstructure ought to be bold, spacious, and convenient: a third dwelt upon the propriety of a beautiful attic story, and said that the upper part of every edifice was the crown of all the rest. After others, in the same manner, had delivered their opinions in the most florid and ostentatious speeches, and the judges were

proceeding to their choice, they observed that there was one of the candidates, who had been quite silent, attentively listening to every thing the others had proposed. Their curiosity was excited to know his opinion before they came to a final determination, and they accordingly asked him what he had to propose? Without any preface, he bluntly answered, "What they have said, I will do."—This short and pithy answer, which at once implied modesty and confidence, engaged the judges to inquire further into his character; and they found his abilities so superior to the rest, that they unanimously gave him the preference.

IV.—REGULAR SUBJECTS.

Exercises, p. 199.

On Philosophy.

Defin. PHILOSOPHY, in its original language, signifies the love of wisdom: but its signification now extends to the study of Nature, in all her various departments, whether material, animal, rational, or moral; so that all inquiry into the nature of things is termed Philosophy.

Cause. The reason with which man is endowed, and the curiosity which is implanted in him, must necessarily induce him to the study of Nature. The world in which he is placed, surrounded with so many shining spheres above his head, adorned with so many beautiful plants, trees, and flowers, inhabited by so many and such various animals, must infallibly rouse his curiosity to inquire into their several qualities, and make him a *natural* philosopher; while the relation he stands in to his fellow-creatures, and the several duties he finds

himself engaged in, as a parent or a child, a master or a servant, a king or a subject, obliges him to study these relations, and so to become a *moral* philosopher.

Antiq. So natural are these inquiries to man, that the earliest ages of the world were not without their philosophers. No sooner had societies risen to a certain degree of civilization and improvement, than philosophy became the favourite study of the wisest among them. Greece, India, and Egypt, swarmed with philosophers, many of whom had their schools, where they publicly taught their opinions.

Novel. Modern times abound with philosophers; and with philosophers no less celebrated than those of antiquity.

Univ. There is scarcely a corner of the world, without some persons who distinguish themselves by the study of philosophy. China is famous for these philosophic characters; nor is India, Arabia, or Tartary, without them.

Local. But, the seat of philosophy is Europe. Here it is that the great discoveries in astronomy, magnetism, electricity, and all the arts and sciences, have been made: here it is that the truest system of religion and morals is to be found; and here only it is that every improvement in knowledge is rapidly communicated by printing.

Advan. The advantages of philosophy are numerous. From a knowledge of metals, minerals, plants, and animals, we derive a thousand uses, both in medicine, and the liberal and mechanic arts. By studying the nature of man, we improve in the art of government, and strengthen and enforce those moral sentiments which Providence has implanted in his breast.

Disad. But how is it to be lamented that philosophy, which seems so natural and so beneficial to man, should

have produced so much evil, as to make us almost disgusted at the name! The errors of some of the ancient philosophers were so gross, as to excite either our pity or contempt; and their systems so crude and inconsistent, that Cicero says, there is no opinion, however absurd, but some philosopher has maintained it. In short, so various, so numerous, and so contradictory, have been the opinions even of modern philosophers, upon the present state of man, and his future expectations, that, had it not been for revelation, we should, in all probability, have been in the state of the ancient Greeks and Romans; who, as St. Paul has justly observed, "professing themselves to be wise, they became fools."

V.—EASY ESSAYS.

Exercises, p. 201.

On Taste.

(1) As young people become conversant with the world, they will observe scarcely any thing so much talked of, and so little understood, as taste. They hear of a taste in dress, of a taste in music, of a taste in furniture; and as they see these vary so often with the fashion, they are apt to suppose that fashion and taste are the same thing, and that neither of them is any thing more than whim and fancy: this, however, is confounding two things very different in their natures.

(2) Fashion is, indeed, only a creature of the imagination; it varies like the winds, and, if the expression will be allowed me, is constant in nothing but inconstancy. But taste has fixed and permanent principles: it sees that a long flowing dress must always be more grace-

ful than a short one; that a building with two wings must always be more beautiful than a building with one; and that a landscape diversified with woods, hills, and rivers, must always be more agreeable than the picture of a barren heath. Every one has taste enough to acknowledge these distinctions; and every one sees that the beauty of these objects does not depend upon the fashion, but is in the nature of things.

(3) It is a very common, as well as a very discouraging opinion to young people, that taste is a faculty so peculiarly the gift of Nature, that Art can no more improve than produce it. Whereas, the truth is, that taste is no more the gift of Nature than every other faculty of the mind. It is certain that some people are born with quicker conceptions, better memories, and finer imaginations, than others; but it is as certain that this difference is in general but very small, and that it is application and industry that form the grand difference among the generality of mankind.

(4) Every one is born with a sufficient degree of taste to distinguish himself from the vulgar, if he is not wanting in the cultivation of this faculty: for as, in the natural world, a weak constitution, if strengthened by exercise and temperance, will be fitter for labour than a stronger constitution enervated by ill habits and dissipation; so it may with certainty be affirmed, that those who are born with but a small share of taste, will, by cultivating and improving it, become much more remarkable for this desirable quality, than those who are endowed by Nature with a greater share of it, and neglect such studies as tend to promote and refine it.

On Parental Affection.

(1) THE love and tenderness which the parent bears to the child, is the strongest and dearest tie in nature. Providence has kindly implanted this passion in the parent's breast, out of love to the offspring; for, if this passion either did not exist, or existed in a less degree, the earth would soon be unpeopled, as nothing but the unremitting care of the parent can possibly preserve the life of the helpless infant.

(2) The parent therefore, we see, is but an instrument in the hand of Providence; and it is to the Almighty Father of all things, the universal Parent, we owe the love and tenderness we experience in our greatest need.

(3) Instances of the force of parental affection are innumerable: witness that of the Grecian father, who died for joy, when he heard his son was conqueror in the Olympic Games; and that of Zaleucus, Prince of the Locrians, who, when his son had committed a crime for which the law condemned him to lose both his eyes, consented to lose one of his own, that one of his son's might be spared.

(4) Parental affection naturally leads our thoughts to that duty and gratitude which children owe their parents for the care and tenderness with which they have brought them up. This duty of children to parents was dignified by the Romans to an act of piety; and filial piety is always celebrated by the ancients, as one of the noblest of the human virtues.

(5) Ingratitude in a child to a parent is so universally odious, that a thankless child has been detested in all ages and nations; for, if ingratitude to a common benefactor is justly deemed one of the blackest crimes, how black must be that ingratitude when that benefac-

tor is a parent! As a grateful disposition, especially towards a parent, is a strong indication of a virtuous mind; so we cannot easily suppose, that those who are ungrateful to parents can be grateful to others, or that their hearts can have that tenderness which is the basis of almost every other virtue.

On the Importance of a Good Character.

(1) To those who are to make their own way, either to wealth or honours, a good character is usually no less necessary than address and abilities. Though human nature is degenerate, yet it usually retains to the last an esteem for excellence. For, even if we are arrived at such an extreme degree of depravity, as to have lost our native reverence for virtue; yet a regard to our own interest and safety, which we seldom lose, will lead us to apply for aid, in all important transactions, to men whose integrity is unimpeached.

(2) When we have occasion for an attorney or a counsellor, a physician or an apothecary, whatever we may be ourselves, we always choose to trust our health and property to men of the best character. When we fix on the tradesmen who are to supply us with necessities, we are not determined by their names elegantly engraved on a card, nor by a shop fitted up in the newest taste, but by the fairest reputation. Look into a daily newspaper, and you will see, from the highest to the lowest rank, how important are the characters of those who are employed, to those who employ them. After the advertisement has enumerated the qualities required of the person wanted, there constantly follows, that none need apply who cannot bring an undeniable character.

(3) Young people, therefore, whose characters are unfixed, and who, consequently, may render them just

such as they wish, ought to pay the greatest attention to the first step which they take, on entrance into life. They are usually too careless and inattentive to this object. They think they see their own interest better than others, and flatter themselves that their youth will be an excuse for a thousand improprieties. By some thoughtless action or expression, they suffer a mark to be impressed upon them, which scarcely any subsequent merit can entirely erase. Every one will find some persons, who, though they are not professed enemies, yet view him with an envious or a jealous eye, and will gladly revive any tale, to which truth has given the slightest foundation.

The malevolence of mankind affords but too much reason for the beautiful, but melancholy observation of Dryden:

On eagles' wings immortal scandals fly,
While virtuous actions are but born and die.

VI.—THEMES.

Exercises, p. 202.

Order is of Universal Importance.

Prop. **THOUGH** the order in which things are placed, seems, at first sight, to be but of little consequence; yet experience convinces us, that, if we wish to conceive a thing clearly, or perform any thing with accuracy, we must have recourse to order.

Reas. When things are placed in order, they do not only look more beautiful, but are more easily comprehended. Thus, the rules of Grammar, Arithmetic, or any other art or science, being placed in order, give the mind a clear conception of what is intended to be conveyed; while the same rules scattered in con-

fusion, would not only be less agreeable to the imagination, but less conducive to instruction: for in all instructions, it is necessary that those things that are most easily conceived and best known, should be placed before those that are more difficult and less known.

Conf. It is very remarkable, that when a great number of things are scattered about in disorder, they appear not only more disagreeable, but much more numerous than when they are classed and arranged according to their several kinds and sorts: thus, when we at first reflect on the great number of animals received into the Ark of Noah, we think it impossible it should contain them; but, upon a distinct inquiry into all such animals as are known, or have been described by natural philosophers, it will appear that there are much fewer than is commonly imagined—not a hundred sorts of beasts, and not two hundred of birds.

Simi. As a small army well disciplined and arranged in proper order, is superior to the greatest number of troops in irregularity and confusion; so well-directed studies, and an orderly course of reading, will gain more knowledge in a short time, than a whole life spent in detached and desultory inquiries.

Exam. To count, says Dr. Johnson, is a modern practice: the ancient method was to guess; and when numbers are guessed, they are always magnified.

Test. It is an injunction of St. Paul to the Corinthians, that, in the management of ecclesiastical affairs, every thing should be done in order.

Conc. If, therefore, we wish to have any number of things appear beautiful; if we wish to comprehend them easily, either for our own information, or for the instruction of others, we must arrange them in proper order, and class them according to their respective qualities and properties.

Use Pleasures moderately, and they will last the longer.

Prop. THERE cannot be a greater mistake than that of supposing that pleasures will continue as long as we pursue them.

Reas. For such is the nature of man, that every pleasure palls by repetition; till, at last, it not only becomes tasteless and tiresome, but even disgusting; so that those who pursue pleasures, by repeating them too often, change their very nature, and transmute them into pain.

Conf. Besides, every one's experience will tell him, that the greater the pleasure, the greater danger there is of excess; and that excess in every thing is sure to be followed by disappointment and disgust.

Simi. Immoderate pleasures are like intoxicating liquors; they raise the spirits for a short time, but afterwards leave them in a worse state than before; while moderate pleasures are like wholesome food, which does not raise the spirits like strong liquors, but gives them a pleasing satisfaction, which is substantial and lasting.

Exam. So much were the ancient philosophers afraid of indulging in pleasure, that it is said of Diogenes, that, meeting with a young man who was going to a feast, he took him up in the street, and carried him home to his friends, as one who was running into imminent danger, had he not prevented him.

Test. Dr. Young, with his usual strength of thought, observes, that whenever we drink too deep of pleasure, we find a sediment at the bottom which pollutes and imbitters what we relish at first.

Conc. Nothing, therefore, can be more glaring than the folly of those who, by pursuing pleasures too eagerly, defeat the very end they wish to obtain.

Perseverance generally prevails.

Prop. PERSEVERANCE seldom fails of making us successful in any thing we undertake:

Reas. For, though the steps are slow by which it advances; yet, as every step advances nearer and nearer to its end, it must in time make a considerable progress, and crown our endeavours with the desired success.

Conf. To confirm this truth, we need only remark how surprisingly any thing increases to which we add only a little every day; and what a bulky volume the exercises we write at school would make, if we were to collect them together at the year's end.

Simi. The fable of the hare and the tortoise finely exemplifies the force of perseverance: the former, trusting to the swiftness of her foot, delayed setting off upon the race so long, that the latter, though slow, by continually advancing a little, got the soonest to the goal, and became the winner.

Exam. We scarcely read in history of any fortification, however strong, that held out against a persevering besieger; and in common life we find the utmost difficulty in refusing the importunity of those who incessantly solicit us, and often unwillingly yield to them what we ought to refuse.

Test. Dr. Johnson tells us, that diligence, which is nearly allied to perseverance, is never wholly lost; for, even though we miss our principal aim, we gain improvement by pursuing it with perseverance.

Conc. It may therefore be concluded, that if we make but little progress in our undertakings, it is generally more owing to our want of perseverance than of ability.

THE END.

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